

## ISHANUKATHA

(The ninth canto of the Shrimad Bhagwat Mahapurana)

By

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### Introduction

In the seventh canto of the Bhagwat it is explained how *dushcharitrataa* (depraved conduct) and *durvaasanaa* (wrong urges) can be removed through the common Dharma.

*Karma* (actions) are done by these five:

*Adhishthaanam tathaa kartaa karanam cha prithagvidham,*

*vividhaashcha prithakche`shtaa daivam chaivaatra panchamam.*

(Gita 18. 14)

(The adhishthana, meaning the substratum with which karma is done, the *kartaa*, meaning the doer, and the different *karana*, meaning instruments like the sense organs and organs of action, and different efforts made, and their Devtas – the presiding Deities, are the five causes of all actions.)

*Nyaaya* (just) and *vipareeta* (contrary) karmas are accomplished through these five factors.

There are five sections also of *vidyaa* (learning) that are of three types – the *aadhyaatmika*, meaning spiritual, the *aadhidaivika*, meaning divine, and the *aadhibhautika*, meaning the material. Thus, five causes multiplied by three vidyas are the fifteen chapters in the seventh canto.

The *asura* (Demons) Hiranyakashipu and others had *asat vaasanaa* (that, which is not Sat. Sat is the eternal truth and existence that can never be negated. *Vaasanaa* means avid worldly desires). Prahlad and others had *sadvaasanaa* (an avid desire for the Sat). Yudhishtira and others had *sadasad vaasanaa* (vasanas

for the Sat and also for the asat). All of them are removed. Vasanas are rooted in karmas, and they are removed by Dharma (the laws of eternal righteousness), and therefore, Dharma is described in the seventh canto.

The eighth canto describes the twenty four *gana* (servants) of Prakriti – the Ishwara’s power of creation, Nature – for the removal *praakrita dosha* – natural defects. *Manvantaraani saddharmah – bhaagavata dharma* (the Dharma established by Bhagwan, different from instituted Dharma in some ways) removes these *dosha* (faults; defects). The Dharmas established by the fourteen Manus, the sons of Brahma the Creator, are all Bhagwat Dharma; they are Bhakti-Dharma (the Dharma of a person who has love and reverence for Bhagwan).

Manuji did *bhagavat-smarana* (meditated on Bhagwan), and Bhagwan protected him. Indradyumna meditated on the *saguna Brahman* – the Brahman with attributes, the Ishwara – but he developed pride. He did not make a Guru, and he became antagonistic towards Shiva. He insulted Agastya Rishi. He did not follow the discipline of a *sampradaya* (a religious tradition that gives step by step guidance to a disciple, for progressing on the spiritual path). Nobody becomes rich by picking up a bundle of notes found on the road, because it is not rightfully his. If the police come to know of it they will catch him. Even here, the experience of *bhagavat-bhakti* – bhakti for Bhagwan – is such that Bhagwan protected him.

After that, Bhagwan gave the *daana* (gift; charity) of fourteen gems to the *srishti* (world). Bali gave away all he had – not only in his days of prosperity, but also when faced with disaster. He gave his *loka* (this world), *paraloka* (the Swarga he had earned by good deeds), and also his *aham* – his ego, the pride of individuality. The last chapter of the eighth canto describes how Satyavrata fulfilled his vow.

Thus, these fourteen Dharmas purify the twenty four *tattva* (essences, elementary substances), and Matsya Bhagwan – Vishnu Bhagwan’s Avatar as a fish – is the preacher of the Dharma of the Vedas. First he persuaded the Raja to protect Him, because He manifested as a small fish. Then He became immense and protected the Raja. He gave him Gnan (spiritual knowledge) and destroyed his *avidyaa* (nescience; believing the transient to be the eternal Satya). There is a

wonderful story in the Matsya Purana, but the Bhagwat gives it in only one chapter.

The Raja said, 'Maharaj, You alone are my Guru, because You have saved the Vedas and protected me.'

Matsya Bhagwan told him, 'The *jeeva* (Atma attached to a body; an individual) has been trapped in the *sansaara* (interactive world), in avidya, since beginning-less time. This *prapancha* (interactive world) is perceived by the *indriya* – the five sense organs and five organs of action - but it is not separate from its *adhishtana* (substratum) Brahman. It is *anirvachaneeya* – indefinable; it cannot be accepted as Satya or dismissed as false. It is like a snake perceived in what is actually a coiled rope. You cannot deny that it exists because there is no snake; it is a rope mistaken for a snake, but the rope does exist. The snake is anirvachaniya since it is seen clearly, and it is not separate from the rope that seems to be a snake. It is the same with this world and the Brahman.'

Narayana! We people first strike a mighty blow. One person said, 'This world is seen clearly. Why do you say that it does not exist? It is perceived through all the senses.'

I told him, 'Why don't you include the indriyas in the world? The world is seen by the world. The *antahkarana* (fourfold mind or subtle body, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality) is also the sansara. The sansara is seen by the sansara. As soon as you let go of the inner sansara you won't see the sansara outside; you will see the Brahman.'

Thus from the view of the Tattva it is not the prapanch, it is the Brahman. And, a part of the prapanch is accepted as 'mine', and it is established as real when seen through the antahkarana and the indriyas.

So, how can a person get the *bodha* (comprehensive understanding) of the Atma-Tattva (Tattva means the essence; true form) that is beyond the limitations of time, space, and matter; that nothing exists except the Atma that is not separate

from the Brahman? The Brahman has no *karana* (organs of action), *kartritva* (pride of doing anything), or *bhoktritva* (being the one who experiences pleasure and pain).

For understanding this, let us enter the ninth canto.

: 1 :

The ninth canto is called 'Ishanukatha'. It defines the character and life of the Ishwara and the bhaktas who adhere to Him.

You know that Manu is also an Avatar of the Ishwara. Manu's sons, the Saptarshis – seven Rishis – and Indra, are the *padaartha* (substances) that are present in every *manvantara*. (A manvantar is a period of the age of one Manu. It is four million three hundred and twenty thousand human years.) Just as Manu is an *ansha-avataara* (an Avatar that manifests a part of Bhagwan's infinite power), Manu's sons are also *kalaa-avataara* – they also manifest a part of the Ishwara's divine powers. Thus, this ninth canto of the Bhagwat reveals Bhagwan's *lakshana* (characteristic) of *anugraha* (Grace and compassion). That means, it describes how Bhagwan does the *kalyaana* (spiritual welfare) of people.

The fact is there is no vasana in the Atma. The Atma is *nitya-shuddha-buddha-mukta* (eternal-pure-enlightened-liberated); there is no vasana in it. It has become *vaasanaa-vaana* (having vasanas) because it believes that the things made of the Tattvas of Prakriti to be 'I' and 'mine'. So, for the removal of the vasanas caused by Prakriti there should be the same number of chapters as for the removal of the vasanas of the jeeva.

What did the jeeva believe to be its 'I' and 'mine'?

He believed Prakriti to be his 'I' and 'mine'. Therefore, just as there twenty four *bhe'da* (different components) in Prakriti, the jeeva who is connected to the *adhyasa* (false attribute) of Prakriti also has twenty four kinds of vasanas, and there are twenty four chapters for their removal. Therefore the ninth canto also has twenty four chapters, like the eighth canto.

Now, there are two methods for the removal of the vasanas in the jeeva.

1. The removal of *anartha* (misfortune).
2. Obtaining Paramananda (the highest bliss).

So, there are two *vansha* (lineages). The Surya Vansha is the lineage of the sun, and it is for removing anartha. The Chandra Vansha is the lineage of the moon, and it is for giving Paramananda. The collaboration of the *mana* (emotional mind) is necessary in Paramananda, and the Chandrama (moon) is the Devta of the mana. Buddhi (the intellect) is necessary for removing dukha, and the Surya (the sun) is the Devta of the buddhi. This is why there are these two lineages. Bhagwan Rama's Avatar is in the Surya Vansha and Bhagwan Krishna's Avatar is in the Chandra Vansha.

In this, there is the *dvaadashaatmaa* – the Atma in twelve forms. The twelve forms of the twelve months are *upaasya* (to be worshiped). The Adityas are the sons of Aditi. They are twelve. Twelve Suryas and twelve Adityas; time divided into twelve months. This is the significance of the twelve syllables of the *dvaadashaakshara mantra* – the mantra of twelve syllables.

*Om namo bhagavate`vaasude`vaaya.*

'Na tu jeevaaya' – it is not *jeevaaya namah* – I bow down to the jeeva! There are many people who attach *bhagavate`* (to be worshipped) when they want to show reverence. People also say it for their own Guru. They also say:

*Om namo bhagavate`naanakaaya.*

(I bow down to Bhagwan Nanak.)

*Om namo bhagavate`raamakrishnaaya.*

(I bow down to Bhagwan Ramakrishna.)

Yes, all right, your Guru is your Ishwara. I agree that he is the Ishwara. However, the Ishwara has a *lakshana* (characteristic).

What is that lakshan?

He, who is the *kaarana* (cause) of the *srishti*, *sthit*i, and *pralaya* (creation, sustenance and destruction) of this world, is *sarvagna* (all-knowing), and *sarva-shaktimaana* (all-powerful) is the Ishwara.

So, if you accept any particular person as the Ishwara, it is difficult to find the characteristic of being the *karana* of this world in him. He can be established as the *jagat-kaarana* only by going beyond individuality. In fact, he will have to be separated from the *vyaktitva* (individual personality) and also *avyaktitva* (not being manifest), both, because the *avyakta* (that, which has not appeared) is the *beeja* (seed).

The *eeshvarattva* (being the Ishwara) will be established when there is someone who is separate from the seed and the shoot. For example, a farmer is separate from the seed and the shoot. He sowed the seed, watered it, and cut it when it was ripe; and it was for the farmer. Thus, this *avyakta* and *vyakta* – not manifest and manifest – *beej-ankur* (seed-shoot); the *krishaka* (farmer) of the seed of the whole world, and the world that grew out of it, is Krishna. He is called the Ishwara. ‘Krishna’ means a *kisaana*, a farmer.

There was a *satsangee* (a person who attends spiritual discourses regularly) of our Shri Udiya Babaji Maharaj. He was called ‘Babuji’. His thinking and lifestyle was extraordinary. He would ask any Sadhu, ‘Have you seen the Ishwara?’ Some Sadhus were fed up with his habit of *tarka-vitarka* (arguments – counter arguments). They would say, ‘Yes, I have seen Him.’ He would ask, ‘Can you show Him to me?’

There was a Sadhu called Nara-Narayana. He generally attended the Satsang (spiritual discourses) of Anandmayi Ma and Swami Sharananandaji. Babuji pestered him one night. The Sadhu stood up and tapped his chest. ‘Here. Do *darshana* (see a revered object) of the Ishwara. I am the Ishwara.’

Babuji said, ‘My brother, you say you are the Ishwara, but I cannot just accept what you say. My definition of the Ishwara is one who does the *srishti*, *sthiti* and *pralay*. I will accept that you are the Ishwara if I see you destroy and recreate this world, and both you and I remain intact.’ These days, the fictitious Ishwaras are always afraid of being exposed. What is there for the Ishwara to fear?

So, Narayana, don’t accept just anyone to be the Ishwara. The one who is the cause of creation and sustenance of this world is the *nimitta kaarana* – the

instrumental cause. And the primary substance – the *dhaatu* – of creation, sustenance and destruction is called the *upaadaana kaarana* – the cause of the matter of which creation, sustenance and destruction are made.

In the third canto you heard that *sarga* means the Ishwara's being the upadan karana of this world. In the fourth canto you heard about the Ishwara being the nimitta karana. In the fifth canto you heard about the Ishwara being the karana that is the substratum of the world.

Narayana, the Shatras have not been written with only learned and wise people in mind. They have been written for all kinds of people, even the stupid, the childlike, and the mentally unsound. They have been written for the generation of the past, present and future. They are not for only the atomic age; there is also an age of bullock carts, an age of cycles, and an age of motor cars. It is not that everything is said for the people of Bombay; things are also said for the people of Tibet and other countries. *Bhagvad-vachana* (Bhagwan's words) are meant for the whole world and all time. It is not for any particular time in history.

So, see the beginning of the ninth canto. Shraddha is the mother, and Manu is the father. The *maanava vansha* (lineage of Manu, the father of the human race) starts from here. When is a *maanava* (human being) eligible for being called a manav? It is when he has *shraddhaa* (faith). When you say, 'This is my mother', isn't it your faith? Have you seen her becoming your mother? Oh, you heard it from people and also from your parents, and you have faith that it is true. I know of a case where a child has been adopted. He is twenty years old, but he has no idea who his biological parents are. Why is this? It is because he was adopted when he was a baby. The adopted mother gave him so much love that he believes her to be his real mother. He considers her husband – who is no more – to be his father. He does not know his real parents.

There is need for shraddha in the life of a human being. If you don't believe that anyone has ever had a *saakshaatakaara* (direct personal experience) of the Ishwara, give up the hope that you will get His *darshana* (vision). If, from *anaadi kaala* (beginning-less time) nobody has experienced the Ishwara, how will you get



His darshan? If nobody in this world, or in the heaven above, has got His darshan, how will you get it?

My brother, there is a *prakriyaa* (method; system) for getting Bhagwan's darshan. Shraddha and *manana* (deep reflection; symbolized by Manu) have to collaborate. In this, there is certainly the point that you don't place your faith on the people who do research in a laboratory. It is a matter of your nature.

So, Narayana! Shraddha and Manu are both fundamental elements in the lineage of the human race.

Now I will tell you how they were not able to have any offspring for a long time. They did a Yagna (ritual where oblations are offered into the sacred fire while mantras are chanted, for the fulfillment of a specific wish). This was also a *paurusha* (an endeavor to attain a desired object). An effort was made. They did not sit in quiet inactivity! You will see how doing a Yagna gives the fruit of *upaasanaa* (loving worship). You will see the *anugraha* (Grace; compassion) of Bhagwan. The special feature in this is *anugraha* is that when the Yagna was being done, Manuji wanted a son and Shraddha wanted a daughter. This is also a fundamental truth. We think that a husband and wife should want the same thing, that each thinks about the other's wishes. It is not so.

One girl kept telling her father to arrange for her marriage with a *faujee* (person in the Armed Forces). The father told her that if there was any particular person in the Army she liked, she should tell him; he would try to arrange her marriage with him, provided he was a suitable man. She said, 'No, no! There is no one in particular.' 'Then why are you bent on marrying a man who is in the Army? Is it because Army men have an excellent physique?' asked her father. 'No, it's not because of that,' she said. 'The men in the Army are used to obeying orders. An Army man will do whatever I tell him. He will listen to me.'

So, Narayana! It is not necessary that Manu listened to what Shraddha said; nor did Shraddha listen to what Manu said. They are the first couple of Creation, but they have a difference of opinion. A difference of opinion does not mean a reduction in their *pre`ma* (love), you know! Nor does it mean a lapse in their

Dharma. The buddhi is separate in both. Their *sanskaara* (subtle subconscious impressions) are different, because their previous births were separate.

Therefore, suppose there is a difference in the buddhi – one is a believer and the other is a *naastika* (atheist)? What I mean to say is that there should be tolerance. *Vyavahaara* (interaction) cannot continue unless there is mutual tolerance.

You say, ‘you have to do what my mana says, not what your mana says.’ And the other says, ‘your behavior must be according to my mana, not according to yours.’ The *sattaa* (existence) of both manas is rejected and there is a quarrel. If there is a mutual give and take things are achieved without strife.

Shrimati Shraddhadevi met the *purohita* (priest who conducts the ritual) and told him she wanted a daughter. When a daughter was born, Manuji became very sad. ‘A son was to be born, by Brahmaji’s kripa, but it turned out to be a girl.’ He told Vasishthaji, ‘Maharaj, what kind of a purohit are you? You are the purohit of our lineage. You did the Yagna for getting a son, but a daughter was born.’ This is the description of the Ishwara’s charitra.

Vasishthaji did a ritual worship of Vishnu Bhagwan. Bhagwan said, ‘Since you have such a strong desire for a son, I will turn the girl into a boy.’ The boy was named Sudyumna. He had been transformed from a girl into a boy. When he grew up and went into Shankar Bhagwan’s forest, he became a girl again. Then he did Shankar Bhagwan’s *stuti* (reciting eulogizing verses), and Shankar Bhagwan gave the decree that he should be a man for one month and a woman for one month, alternately. Now, see the fun in this! A man for one month and a woman for one month! This shows the power of *upaasanaa* (loving worship). The child became a girl by the upasana of Brahma, a boy by the upasana of Vishnu, and a girl and boy alternately by the upasana of Shankar! From where did this triple form come into one individual? This is the Ishwara’s charitra!

The sons of Manu are also Avatars of the Ishwara. You people will find this strange, but think of your own prayer. Most of you say this prayer:

*Tvame`va maataa cha pitaa tvame`va,*

*tvame`va bandhushcha sakhaa tvame`va.*

(You are my mother and You are my father; You are my brother and You are my friend.)

A human being cannot be a mother and also a father. A mother and father are two different people. The Ishwara, however, is one in whom the mother and father are one. Sudyumna had children as a father as well as a mother. Pururva was born as a result of Sudyumna union with Budha (the son of Chandrama, the moon), when he was a girl, so Budha belonged to the Chandra Vansha. The other Vansha that commenced through Sudyumna became the Surya Vansha.

What is this that happened? See the axiom in this.

Prakriti (Nature; the Ishwara's power of creation) is the form of the mother, and the Ishwara is the form of the father. These two are not two Tattvas. The mother and father are one Tattva. That means, they are the *abhinna-nimitta-upaadaana kaarana* of the world. (*Nimitta* means the instrumental factor. *Upaadaana* means the basic matter. *Abhinna* means not separate. *Kaarana* means cause. The Ishwara is both the cause and basic matter of which this world is created.)

In any case, the *shareera* (bodies) of the father and mother are both the nimitta karana of a child. The upadan karana is made of the *panchabhoota* – the five elements of earth, water, fire, air and space or ether.

The Ishwara is the abhinna-nimitta-upadana karana of the *jagata* (world), and Sudyumna is a *kalaa avataara* (a partial Avatar) of the Ishwara who came in the form of a son of Manu. Sudyumna has both *maatritva* (motherhood) and *pitritva* (fatherhood). So, Bhagwan shows equal favor. Just see how wonderful the charitra of the Ishwara is! To make a son a daughter, turn her into a son, and then make the son and the daughter one! This story is given in the very first chapter of the ninth canto.

Now, see; Manu had ten sons. Think about this for a while.

*Manana* (reflection) and *shraddhaa* (faith) – Manu and Shraddha – are one. Just as the *indriya* (five sense organs and five organs of action) are ten, the *vishaya* (objects of the senses) are also ten. Of Manu's ten sons, two – Prishaghra and Kavi – were amazing. There is a description that Prishaghra was guarding cows at night. A tiger came, seeking food. The darkness was dense. Prishaghra hit out at the tiger with his sword, but missed. Only one ear of the tiger was cut off, but his sword killed a cow.

Prishaghra got *go-hatya* – the paapa of killing a cow. It was decided that he should be banned from Karma (Vedic rituals). He instantly got *vairaagya* (detachment) from his kingdom. This is a *sanimitaka vairaagya* – meaning, detachment caused by a *nimitta*, an instrumental factor. It is actually an *anugraha* (Grace; compassion) of Bhagwan. Prishaghra was not at fault. He had not killed the cow intentionally; it was killed accidentally. He had not neglected to strike at the tiger with his sword. This was proved by the tiger's chopped-off ear. He had been alert in his duty of protecting the cows, and yet he was blamed unjustly.

I can tell you some ten or twenty incidents where the person was blameless, but people believed him to be guilty of some offence.

Now, see, Manu's son was Prishaghra. Manu was also an Avatar of the Ishwara, and his son Prishaghra was himself an Avatar of the Ishwara, and yet he got the disgrace of killing a cow! This is an indication of Bhagwan's *anugraha*. Bhagwan's *kripaa* (Grace; favor) came even in this.

What if the cow had not been killed and he would not have been declared guilty of killing a cow? The fact is that he had not intentionally done anything wrong, albeit it is a dosha to be careless or remiss.

Someone may say, 'My brother, I stepped on your watch by mistake and your watch was broken. How can you say it is my fault?' No, my brother, you should look with the eyes you have before putting your foot. This is the right way to walk. Therefore, *pramaada* (being inattentive or forgetful) is also a dosha. Prishaghra was not guilty of killing a cow intentionally, but he was certainly guilty of being careless in using his sword.

A learned gentleman came to our ashram as a guest. I told one of the men in charge of looking after guests to see to it that the arrangements in the gentleman's room were proper, that he should ensure that his dinner was suitable, and that he was given a glass of milk after dinner. The man forgot about the dinner and the milk. He took the guest to his room and went off.

The following morning, the gentleman came to me after finishing his morning puja etc. I asked him whether he has slept well and eaten properly, and that the arrangements in the room were satisfactory. He hesitated a little and then said, 'Yes, yes, everything was all right.' The way he spoke raised some doubt in my mind. I called the man I had delegated to look after him and questioned him. 'Oh, I forgot about his dinner and milk,' he said. 'I took him to his room and told him to settle in. Then I went to my house. I completely forgot that I was to go back to see to his dinner and glass of milk at night.' Now, wasn't that a dosha? It is not that he deliberately avoided the responsibility given to him. Pramad is also a dosha.

Why is pramad a dosha? It is a dosha because it goes against Gnan. It is an obstacle on the path of spiritual progress. It is an adversary of *paurusha* (human endeavor; valor) and *purusha artha* (human achievement). This is why it is an offence, a paapa to have pramad.

If that be the case, from where did pramad come into the life of an Avatar of the Ishwara?

It came into the Ishwara's *jeevana* (life) because He wanted to reveal anugraha. *Karma-tyaaga* (giving up worldly activities) would happen only when Prishaghra took Sanyas (renounced the world; became a Monk). Otherwise, he would have remained bound by the rules of the *varnaashrama dharma*. (The ordained rules for the four Varnas and the four Ashrams. Varnas are the four social groups: the Brahmins who protected the ancient teachings and Dharma, the Kshatriyas who ruled and protected the people, the Vaishyas who were traders, farmers, etc who arranged for the needs of society, and the Shudras who were the labor class, and served all the three other Varnas. The Ashrams were the stages of life: the Brahmacharya was the stage of celibate students. Grihastha was the stage of the

married householder who supported the other three Ashrams. The Vanaprastha was the stage of the middle-aged, retired person who turned away from worldly matters to spiritual matters. Sanyas was taking the vows of renunciation and complete surrender to Bhagwan.)

Wouldn't Prishaghra have got entangled in domestic and worldly matters? Wouldn't he have got married? Wouldn't he have had children? Wouldn't he have got involved in worldly relationships?

When he was disgraced, a *nimitta* (instrumental factor) was created that carried him out of all worldly involvements. A feeling of vairagya for the Kingdom filled his mana. Who wants worldly duties when a cow gets killed in the process of being saved? Prishaghra became a *virakta* (ascetic) and went into solitude. He took the *sharana* (refuge) of his Guru and obtained *tattvagnaana* (enlightenment; Gnan about the essence of the Supreme Spirit). He became absolutely *jeevanamukta* – he was liberated from the world while living in it.

Prishaghra got sannimitta vairagya. He is an Ishwara-Avatar. If *bodha* (comprehensive understanding) about our *brahmatva* (being the Brahman) arises due to some nimitta, that is an *avatarana* (coming down; an Avatar) of the Ishwara.

Prishaghra's brother Kavi got *nirnimitta* (without a nimitta) vairagya. He was '*vishaye'shu nihsprisah*' – free of any worldly desires since his birth. He had no *raaga* (attachment) and no *dve'sha* (aversion; hatred). He had detachment and an inclination for *nivritti* (withdrawing from worldly matters). This too is an anugraha of Bhagwan. It is also a form of an Avatar of the Ishwara. Kavi got Brahmagnan, and he also became *mukta* (liberated). This is how Manu's *charitra* (conduct and life) is described in the ninth canto.

There is *bhakti* (loving devotion for Bhagwan) in every individual. Don't think that the ninth canto is pointless because it contains only the descriptions of the births and deaths of people! Actually, there is vairagya even in this. So many great Emperors came. They ruled over the seven continents, and in the end they all

died. No Queen went with them, no daughter and no son, no wealth and no Kingdom accompanied them.

Therefore, Narayana! Vairagya is for the removal of *dukha* (suffering), and Bhagwan's *bhajana* (loving meditation) for obtaining *sukha* (happiness). Be mentally established in Bhagwan and obtain Tattvagnan.

The ninth canto is full of these indications.

: 2 :

This, the ninth canto, is the Bhakti Skandha (canto of Bhakti). Bhakti is of two kinds – *maryaadaa* (correct behavior) and *pushti* (nurturing; growth). In maryada there are the twenty four chapters of the eighth canto, and in pushti there are the twenty four chapters of the ninth canto. The seventh canto is for the removal of *karma-vaasanaa* – the acid urge for worldly activities. The eighth canto is for the removal of *praakrita-vaasanaa* – natural desires, and the ninth canto is for the removal of *jeeva-vaasanaa* – the urges of an individual who is involved in worldly matters.

Yesterday I had spoken about the sons of Manu. Sudyumna first became a daughter by Brahmaji's *kripaa* (Grace; favor). Then he became a son by Vishnuji's *kripa*, and finally he became a son and a daughter alternately by Shankarji's *kripa*. He became the originator of the Surya Vansha and the Chandra Vansha, and he became liberated.

Bhagwan's *aishvarya-bhaava* – His majesty and grandeur – is revealed in this. His unimaginable power can make one person both a mother and a father! It is His *mahaa-maayaa* – His great power of illusion – that a man turns into a woman and a woman into a man. One person becomes both in one lifetime! What an amazing miracle of creation this is! It is not appropriate to say that this was not done by Bhagwan's Maya; that it is not a form of His *achintya-shakti* – His unimaginable power.

Sudyumna, Kavi and Sharyati are three sons of Manu who are Gnanis. Each does something noteworthy. Sudyumna revealed his *upaadaana* (basic matter of which all forms are made) and *nimitta kaaranatva* (the instrumental cause) – being a father and a mother as well! This is the *lakshana* (characteristic) of the Ishwara.

Now, take Prishaghra. An ordinary person feels like committing suicide if blamed unjustly for some disgraceful act. Prishaghra was branded a cow-killer, but he took advantage of this misfortune and developed detachment for the world. The Ishwara did not give him the disgrace; He gave him a *nimitta* for *vairagya*. Thus, Bhagwan sometimes gives such *nimittas* that a human being turns away from the



world, but people fail to recognize it as His kripa. Prishaghra got vairagya, and vairagya made his mana collected and focused on Bhagwan, and this led to his obtaining Gnan.

Manu's son Kavi was a Gnani since birth. Sharyati will be described later. My grandfather had taught me a shloka when I was a child. He told me to chant it when I washed my hands after a meal, and wipe my eyes with wet hands.

*Sharyaatim cha sukanyaam cha chyavanam shakramashvinau,*

*bhojanaante`smare`nnityam chashurtasya na heeyate`.*

If a person remembers Sharyati, Sukanya and Chyavan after a meal and wipes his eyes with wet hands after washing them, his eyes never get bad.

I told a Vaidya (practitioner of Ayur Veda) about this. He explained it to me. 'Look,' he said. 'After you have eaten, some *ghee* (rarified butter), traces of salt and other spices linger on your hands even after they are washed. When you wipe your eyes with wet hands after a meal, a trace of these will reach your eyes, cleansing them, and keeping them healthy.'

Thus, Sharyati, Kavi and Sudyumna got *mukti* (liberation from rebirth due to enlightenment). After this Naabhag, Ambarish and Shashed all became great Mahapurushas (great men). Harishchandra, Sagar, and Bhagirath brought great benefits to the people. They are all fundamental realities of the human race, described as individuals. I will elaborate a little on them.

Kavi is the form of vairagya. The *ansha* (part) of Bhagwan's nature of vairagya is naturally inherent in him. In Karush's nature, it is *keerti* (renown) that is inherent. Ghritshta has *veerya* (valor), and Nriga has Bhagwan's *shree* (Grace and prosperity). Narishyanta has *aishvarya* – majesty and glory – and Marut has a great many of the manifestations of Bhagwan's anshas.

Sharyati's story comes in the third chapter. It is an remarkable tale. Sharyati went to the forest with his daughter Sukanya, where she committed an *aparaadha* (offence; sin) unwittingly. She saw a bright light shining in an ant-hill. She picked

up a sharp blade of grass and thrust it at the light. Blood began to flow. She had pierced the eyes of Chayvan Rishi who was doing *tapasyaa* (asceticism). If any offence is committed against a Sant (ascetic in search of Bhagwan) even unknowingly, it creates a dosha. There is a *vignaana* (acquired science) about how *paapa* (sin) and *punya* (spiritual merit won by good actions) are accrued.

When we consider ourselves to be a *kartaa* (doer) we get the dosha of the karma, because otherwise, karmas are being done by Prakriti – the Ishwara’s power of Creation, and by *vikriti* – change, deterioration, and by *samashti* – the entirety, and also by the Ishwara! Karma is being done continuously in this world. In this, it is not a matter of *the* feeling ‘*ahankaaravimoodhaatmaa kartaahamiti manyate*’ (*Gita* 3. 20) – a person whose antahkarana is filled with pride feels that he is the doer of the karma.’ The karma does not change by the feeling of being the doer. I can give you a number of examples. This is about those who are *ashaastreeya*, whose behavior is not in keeping with the Shastras.

Tell me, if someone were to develop a *patni-bhaava* (feeling that this is my wife) for a sister, can he be free of aparadh? All right; can he be free of aparadh if he develops a *patni-bhava* for his mother? *Bhaava* (feeling) does not have the capacity to give Mukti (freedom), you know!

I am telling you this because people’s idea about bhava is not proper. They never think seriously about this. When you accept, ‘I have done this’, you become a participant of the fruit of the action. Someone may say, ‘All right, I don’t accept’. How don’t you accept? Do you know the *asanga* (unattached; aloof) *akartaa* (the Atma who is not the doer) *svaroopa* (essence; true form) of your Atma? Or do you know yourself to be the karta but refuse to admit that you have done the karma?

If you know that you are the karta you cannot refuse to accept the karma you have done. Therefore, when a person who has done the karma does something, he gets the *punya* (spiritual merit) if it is a good karma. His mana will be *prasanna* (pleased; contented) and his *chitta* (mental inclinations) will be limpid. If the karma is a bad karma, it gets attached to the karta no matter how strongly he denies being the karta. He gets *paapa* (sin). This is the nature of karma.

Karma does not attach itself to a person who has the *akartaatmaka gnaana* – the Gnan that he is not the karta; he is an akarta. He is the Atma and the Atma is never a karta or *bhoktaa* (one who experiences the pleasant and unpleasant fruits of karmas). He has the Gnan, ‘I am the *nitya-shuddha-buddha-mukta* (eternal-pure-enlightened-liberated) Sacchidananda (Sat+Chit+Anand, meaning, existence, consciousness and joy) *adviteeya* (non-dual) Brahman.’

The Brahman does not mean the *saakshee* (impartial witness) *drashtaa* (uninvolved onlooker). The Brahman means the *ananta* (infinite) *advitiya* – meaning, the Gnan that there is no *sattaa* (existence) apart from my ‘I’ (the Atma). A person gets *mukti* (liberation) from karmas when he has this Gnan, otherwise the subtle pride of being the karta always comes into the karmas done by a person.

Narayana! Sukanya had no bhava of *kartaapana* (being a karta). She had *aviveka* (lack of discrimination about what should be done and what should not be done). She had *pramad*. She did not think about what she was doing. A person may say, ‘I had no intention of killing anyone – the bullet was released because I was careless.’ My brother, if you have a loaded gun in your hand, you cannot afford to be careless! I agree that you are not guilty of killing deliberately, but you are guilty of the offence of being careless. Why weren’t you careful?

Somebody was passing by, and his foot hit someone sitting there. He said, ‘Oh, I had no thought of hitting you with my foot.’ All right, but when you have to walk among people you should be careful about placing your feet so that nobody is kicked accidentally. If you kick people because of walking in a clumsy manner it becomes the dosha of *asaavadhaanee* – carelessness.

Sukanya had no wish to injure Chyavan Rishi’s eyes, but she blinded him unintentionally, out of idle curiosity. The Mahatma considered it an *aparadh*. *Malaavarodha* (blocking of excreta) happened to Sharyati’s whole group. When Sharyati found out that this was because of his daughter’s offence, he went and asked for forgiveness. Now, see the nobility of Sukanya and Sharyati.

To accept that we have done something wrong is a characteristic of a *sat-purusha* – a person who is honest and worthy. This is also *maanava-dharma* – the Dharma of a human being. To ask for forgiveness is also Manav-Dharma. Sharyati told his daughter, ‘I will get you married to this Mahatma.’ Had it been a modern girl, wouldn’t she have refused? Sukanya was not an immature child; she was a mature young woman. She understood the meaning of marriage. She agreed. Now I will tell you about Sukanya’s virtuous character in this.

One kind of marriage is the one that is done for the fulfillment of *bhoga-vaasanaa* (sensual indulgence and worldly pleasure) and another kind is done for the removal of *bhoga-vasana*. It is done for *dharma-nishthaa* (staunch faith in Dharma), for self-restraint. These days, the condition of society is like the adage, ‘the well is filled with *bhaanga* (intoxicating liquor)’, meaning, people don’t think seriously about what is the right thing to do. They believe that the purpose of marriage is nothing more than pleasure and indulgence.

Very well; give a little thought to this – isn’t there *vairagya* even in *bhoga*? Isn’t there *vairagya* even in marriage? One man can have union with a thousand women and one woman can have union with a thousand men. To restrain such abandoned behavior by tying one man with one woman – one woman with one man – is a method for controlling *vasana*, not increasing it. Marriage is a *sanskaara* (ritual that creates subtle subconscious impressions) for removing *vasanas*.

There is a difference in the purpose. Are the eastern people backward or are the western people backward? The Sanskrit language says that when we stand facing the sun – the light – the people who see our back are backward! Rising comes from the direction of the sun, and backwardness comes from the west.

To get married for *bhoga* is natural. *Bhoga* is *vikriti* (decay; distortion). It is born in *Prakriti*. That, which is born from *bhoga*, has *bhoga-vasana*.

So, what is the virtue of Sukanya? To accept the offence is Sharyati’s Manav-Dharma. Sukanya said, ‘I will serve my husband all my life – I have no ambition for

fulfilling my own desires, so let me serve this Mahatma.’ She gave her consent to her father’s decision.

What was the fruit of this?

Following Dharma and doing *tapasyaa* (austerities) give *sukha* (happiness). I will tell you a common rule. A person who is prepared to endure the greatest dukha he can imagine will not be overcome by any dukha that comes into his life. He will be able to find sukha even in dukha.

Therefore, Narayana! Try for the best and be ready to face the worst. This is the rule of Karma. What more can happen in this world than death? Sukanya obeyed her father and got married to Chyavan Rishi. She began to serve her old husband with great devotion, so self-restraint came into her life. Tapasya came, Dharma came, tolerance and endurance came, and purity of character came. All the good qualities came into her, and then they gave fruit.

The Ashwini Kumars are twin brothers who are Devtas. They are also the Vaidyas (physicians) of the Devtas. They saw how this young princess was serving her old husband with such devotion. They manifested. See the *anugraha*; meaning, the Ishwara took the Avatar of the Ashwini Kumars. Just as Dhanvantari came with the *amrita* (elixir that bestows immortality), the Ashwini Kumars came with medicine and transformed Chyavan Rishi into a handsome young man. This is the fruit of Dharma. This is the Ishwara’s *anugraha*!

Now, when the Ashwini Kumars made Chyavan a young man, the *paativrata* (chaste devotion of a wife) was tested again. Both the Ashwini Kumars took on the form of Chyavan Rishi. Sukanya’s *mana* could have wavered at that moment. There is a description in the Shastras about the good looks of the Ashwini Kumars. They are blessed with eternal youth and eternal good health. They are Devtas. Sukanya’s *mana* could easily have been beguiled by them. However, she stood with folded hands and said, ‘Maharaj, two of you are Devtas, and one is my *pati* (husband). I pray to the two Devtas to do *kripa* and protect my Dharma. Please help me to recognize my husband. I am not able to identify him.’ Both the Devtas

stepped aside. This is the greatness of Pativrata-Dharma (the Dharma of a devoted wife). This is Sukanya's Dharma within the Manava-Dharma.

Tell me, isn't there vairagya in this? There is vairagya even in this, and there is Bhagwan's anugraha in this.

Now, what did Chyavan Rishi do? He said, 'I will give the Ashwini Kumars a *bhaaga* (portion; share) in Yagnas.' (A Yagna is a ritual for the fulfillment of a desire. Oblations are placed in the sacred fire to the chanting of appropriate mantras to propitiate Devtas who fulfill the desire with which the Yagna is done.)

Sharyati came and saw his daughter with a young man, and was greatly displeased. 'You have disgraced my lineage!' he said. 'You are staying with a young man. You have left your old husband!'

'You have not recognized your son-in-law, father,' said Sukanya, and explained the matter. Then a Yagna was done in which Indra (the King of the Devtas) was angered. People don't accept these things any more, but there was a time when the higher caste people did not allow anybody of a backward caste to sit with them for a meal. Similarly, the Vaidyas were considered an inferior group by the Devtas. They were not permitted a share in the *aahuti* (oblations) offered to them.

Manu, Sharyati, Chyavan and Sukanya gave the Ashwini Kumars an equal level with the Devtas. They had a Yagna done as per the Vedic Dharma. A plate of food was placed for the Ashwini Kumars along with the plates for other Devtas. Indra said, 'I am superior; they are lowly. Do you think I will eat with them?' He cast his *vajra* (thunderbolt) to kill Chyavan. Chyavan raised his hand and the vajra remained suspended in mid-air. A person who walks on the path of righteousness cannot be destroyed by Indra's vajra.

So, you see how a person should be fearless in life by Bhagwan's anugraha, how backward people should be given an equal status, how a virtuous girl should be true to her Dharma, how a father should accept an offence even if he is in a position of power. Sharyati made a noteworthy contribution in bringing about

these changes. This is why he became a *Dharma-drashtaa* (one who can see the righteousness in things) and a *mantra-drashtaa* (one who sees a mantra) of his time.

Thus, Sharyati became a *Yagna-pravarthaka* (one who makes a change in the method of a Yagna). He became one who fulfills the desire of a person who does a Yagna. He obtained the *anugraha* of the Brahmins.

The story of Naabhaag is given in the fourth chapter. It includes Nabhag, Naabhaag and Naabhaag's son Ambarish. Naabhaag means a person who gets no *bhaaga* – no share; an *abhaaga* (one who does not have a good fortune). His brothers turned against him. That happens sometimes in the world. Naabhaag had gone away to do *tapasya* and study the Vedas. He practiced celibacy. He forgot that he had a father, brothers and a family. He was so engrossed in his studies that he forgot all about going home.

The brothers thought that Naabhaag is a lost case, of no use to them. When the family wealth was divided among the sons, they made nine shares between themselves and left nothing for Naabhaag, who was the tenth son. When Naabhaag returned to his home he asked for his share. The brothers told him, 'Your share is our old father. There is no money, no land and no kingdom for you.'

This did not distress Naabhaag. He said, 'Oh, I have got my father. I don't need land and riches.' He went to his father. His father said, 'My son, don't listen to your brothers. Claim your share and take it by force.' Naabhaag said, 'No, *pitaajee* (respected father) I am content. I will do your *se`vaa* (render service to you).'

Now, see the *buddhi* (wisdom) of the old, experienced people. You should never give up doing *seva* of the elderly. Naabhaag's father told him, 'A group of Brahmins are doing a Yagna. On the third and fifth day they will make a mistake in the uttering of a mantra. I know that they don't know this mantra. A Yagna becomes futile if there is any fault in the impeccable enunciation of mantras. Go to the Yagna and tell them the correct mantra.'

Naabhaag did as he was told. He uttered the mantra that the Brahmins did not know. He helped in the successful completion of the Yagna. He had knowledge of the Vedas, he did seva of the elderly, and he was obedient. Since he had told the Brahmins the mantra they did not know, they said, 'A person who tells us a mantra becomes a Guru, so take *dakshinaa* (a monetary gift given to Brahmins). We are giving you all the wealth left over from the Yagna.'

You see, doing seva of the elderly also gives wealth.

When Naabhaag began to collect the wealth Rudra (a form of Shankar Bhagwan) manifested. 'Whatever is left over after a Yagna is concluded belongs to me,' he said. 'I will take this.'

'The Brahmins have given it to me, so it belongs to me,' said Naabhaag. They felt the dispute should be settled by a competent judge, but who should be the judge? Rudra said, 'Go and ask your father.'

Naabhaag's father was a truthful man. He did not favor his son. He was unbiased. This is Manav-Dharma. He said, 'The leftover wealth of a Yagna belongs to Rudra, not to you. So, don't take it.'

Naabhaag came back and told Rudra what his father had said. Rudra was greatly pleased. 'Your father has done justice. You have come and told me exactly what he told you, without the slightest deviation. So, by the *prabhaava* (might) of Satya-Dharma and the prabhaav of justice, and the seva of the elderly, and the mature wisdom of experience, you will become wealthy and prosperous.'

The wisdom of the elderly is very helpful. Once, there was a wedding. The system was that the men-folk of the boy's family went in a *baaraata* (wedding party of the bridegroom) to the village of the bride's family for the marriage ceremony. The bride's people sent a message that no elderly person should come in the barat – only young men were to come. The father of the bridegroom was an old man. He said, 'You all go, and take me hidden in a *jhaapee* (large wicker basket with a lid).'



When the barat reached the outskirts of the bride's village, a messenger came from the bride's family. 'There is one condition you must meet before the marriage takes place.' What was the condition? 'You have to fill this small river that flows in our village with milk. Only then will our daughter marry your boy.'

Everybody was agitated. How could they meet such an impossible condition? To go back without the bride would bring disgrace to the family. The old man spoke up from the jhapi. 'What is the problem?' he asked. 'At least tell me what the messenger said! You should consult me if there is a problem.' The old man was told, 'The messenger said that the marriage will not take place unless we fill this river with milk! This is an insult. We will fight with them for being so unreasonable!'

'Don't get so upset. What is there to worry?' said the old man. 'Send them a message that we will fill the river with milk, but you have to quickly empty the water, to enable us to do so.'

When the bride's people got this message, they said, 'It is certain that there is an old and experienced man in the barat. No youngster would have the wisdom to give this reply! Only a person with years of experience can have this wisdom.' When the truth of the matter was revealed they felt happy that their son-in-law had the wisdom to bring his old father secretly with him. 'This young man is worth being our son-in-law,' they said. 'He is a *vriddha-se'vee* (one who serves the elderly).'

Thus, Narayana! We should always serve the elderly, observe chastity, study the Vedas, accept what is just, and speak the truth. These are included in the Manav-Dharma.

One point should be understood. There is a difference between Bhakti (loving devotion for Bhagwan) and Dharma (instituted religion). Dharma is *bahiranga* (external) and Bhakti is *antaranga* (internal). In Dharma, the strength is only of our *kartritva* (feeling of being the doer). In Bhakti the strength is of Bhagwan's *anugraha*.

Youngsters say that to have *vishvaasa* (staunch faith) in the Ishwara is a sign of weakness. The Shastras say that a person who does not have *aatmabala* (strength of character) can never have enduring faith. Faith requires some *dhairya* (steadfastness), that the one on whom we have faith will help us to attain our goal, help us in our time of need, and that he is a genuine well-wisher. This is why Atmabala is needed for vishwas. A person who has no faith on anyone cannot hope for anyone's support, and he can't wait for anyone. He lacks fortitude and is incapable of facing adverse situations. In fact, I have seen a number of times that an adverse situation is created, when some astonishing miracle was about to take place.

At first it seems it won't happen now, it won't happen, it's not likely to happen; and something so astonishing happens that we are left stunned! We know that such a thing could not be achieved without the Ishwara's anugraha. The Ishwara's anugraha is seen clearly on such occasions.

So, Bhakti manifests its power. Dharma has only the *kartaa* (doer) and the *vidhi* (rules; rites), and the feeling that Dharma is being done. Bhakti, however, has these strengths as well as the power of the Ishwara. The story of Ambarish, given in the fourth chapter, explains this.

Ambarish did the *nive`dana* (handing over) of everything to Bhagwan. There is a lot of pleasure in such handing over. There was a Mahatma. We used to tell him, 'Maharaj, the doctors and vaidyas say that it is very healthy to go for a walk.' He would say, 'I don't feel like getting up. I have established my *aasana* (Yogic posture). I am perfectly happy here. Oh, the body will drop off when the time comes.'

Then somebody would come and said, 'Maharaj, there is a very old Shiva Mandir in the jungle. Let us go there and do *darshan* (see a revered object).'

He would get up and set off. Now, see – what is the difference in this? In the first suggestion the purpose was to keep the body fit. In the second suggestion the purpose was to get a darshan of Bhagwan's *prateeka* (symbol). The effort of going there was the

same; he went walking. However, you will not understand the difference unless you understand the difference in the reason for going or not going.

So, in Dharma the *udde'shya* (purpose) is *aatma-sukha* (the happiness of the individual), and in Bhakti the purpose is *samashti-sukha* (the happiness of the entirety; of all Creation). Bhakti is the seva of the Ishwara who abides in all beings, and pleasing Him. This is the greatness of Bhakti.

Ambarish would walk to do Bhagwan's *parikramaa* (walk round the Mandir as a form of worship). He would sweep the floor of the Mandir with his hands. With his eyes he did the darshan of Bhagwan's *moorti* (image), and of His Sants (Mahatmas). With his nose he inhaled the fragrance of tulsi (the sacred basil). He used all his faculties for Bhagwan. His rule of fasting on *e'kaadashee* (the eleventh day of the lunar calendar) was inviolable.

*Upaasanaa* (loving worship) is of three kinds, because the Ishwara is not *pratyaksha* (evident, observed directly through the senses). Upasana is called upasana when the one whose upasana we do is not tangible. So, where will you do upasana?

Yogis say, 'We will keep empty five minutes of our time. We won't think of any other object during these five minutes. This empty time will be our being established in the Ishwara.'

The *upaasaka* (people who do upasana) say, 'Vrindavan of five *kosha* (ten miles) is *divya* (divine).' Some do the upasana of the Shaligram Shila (a round stone worshipped as Bhagwan Vishnu), so Bhagwan's upasana in *dravya* (matter; substance) – like the Shaligram Shila or Narmadeshwara (a stone from the river Narmada worshipped as Bhagwan Shiva); Bhagwan's upasana in time with the method of *nirvishaya* (without form) and *savishaya* (with form), are the upasana done in a Samadhi and on the ekadashi.

Upasana of the Paramatma is done in the Vaikuntha *de'sha* (the divine realm of Bhagwan Vishnu), and in the *hridaya-de'sha* (within the heart), and in the Mandir *desha*. The upasana of the *de'shaateeta* (the one who is beyond the limits of

space) in *desha*, the upasana of the *kaalaateeta* (one who is beyond the limits of time) in *kaala* (time), and the upasana of the *dravyaateeta* (one who is beyond the limits of matter) in *dravya*!

When upasana is done through a symbol it has to be of some other form. We cannot do His upasana directly until we obtain Him! Furthermore, when we obtain Him, He is our Self! It is the special quality of the Ishwara that He cannot be separate from us when we obtain Him.

I, too, am the *saakshee* (uninvolved witness) *chaitanya* (pure consciousness) of *de'sha*, *kaala* and *vastu* (place, time and objects). I am beyond the limits of space, time and matter; just like the Ishwara who is also *chaitanya* (having consciousness). There is no difference in the *sakshi-sakshi*, and *chaitanya-chaitanya*. Therefore, when you get the Ishwara's *saakshaatkaara* (direct personal experience) He does not remain separate from your Self. And, as long as this upasana is being done, it is done with the feeling of the *chaitanya* in the individual being separate from the Ishwara's *chaitanya*.

Therefore, Bhakti is *de'sha-pradhaana* (dominated by space; place) upasana. Yoga is *kaala-pradhaana* (dominated by time) upasana; and Dharma is *dravya-pradhaana* (dominated by substance) upasana. In the *pre'ma-lakshanaa* (dominated by romantic love) Bhakti, Bhagwan's upasana is done in all three forms – space, time and matter.

Some people get so habituated to hearing '*aham brahma – aham brahma*' (I am the Brahman) that they don't like to hear anything else. Look; you should not attach any condition in *jignaasaa* (wish to know the highest spiritual truth). If you are seeking the Ishwara with full earnestness, don't make stipulations like, 'I will not go to that corner in my search for the Ishwara. I will not go at that time, or, I will not accept this object.' If you make stipulations your search for the Ishwara is not serious, you are not a *jignaasu* (one who has *jignasa*). You are stubborn and selective.

If you truly want to search for the Ishwara, why don't you seek Him in the Shaligram Shila (a round stone worshipped as Bhagwan Vishnu)? Why don't you

seek Him in Samadhi or in the *e`kaadashi vrata* (fast on the eleventh day of the lunar calendar)? Why don't you look for Him in Vrindavan, Kashi (Benares) or Ayodhya? There is a lacking in your earnestness. If you leave out desha, kaala and vastu in your search, where will you – the seeker – stay? From where will the 'I' of the seeker emerge in space, time and matter? There will be no 'I' who seeks!

People who shun *vichaara* (serious thought) say, 'we won't look here.' The fact is their desire to know is half-hearted.

Ambarish did Bhagwan's puja in His *moorti* (idol). He used his wealth, actions, body, and mana for Bhagwan's seva. This is the *sadupayoga* (making good use) of separateness from the Ishwara. If we are not of His house, we should bring Him into our house as an honored guest. If He is not of our house, let us have a party and invite Him to our house. Let us enjoy His presence.

Now, the Bhagwat explains how Bhakti is greater than rituals of Dharma. Ambarish observed the *e`kaadashi vrata* (fasting on the eleventh day of the lunar calendar as a worship), and that was the day Durvasa came to his palace.

Let me tell you a little about Durvasa. He is a *rudraansha* (a part of Rudra), part of Shankarji. Brahma's *ansha* (part) is Chandrama (the moon), and Vishnu's *ansha* is Dattatreya. All three are the sons of Anasuya and Atri. Atri means one who has risen above the three *guna* (the tendencies of Sattva *guna* that gives peace and right thinking, Raja *guna* that gives strong desires and hectic activity, and Tama *guna* that gives sloth and deluded thinking). He is *trigunaateeta*, meaning, beyond the influence of the three *gunas*. Anasuya means one who has no *dosha-drishti* – she does not see faults in anyone.

And, who are the sons of these two? They are the *anshas* of Brahma, Vishnu and Mahesh. Shankarji's *ansha* is Durvasa. To glorify the greatness of Bhakti is Shankarji's main task. His actions bring the attention of people on how staunch a bhakta is in his bhakti, and how Bhagwan protects His bhaktas.

How does he do this?

He does this by sullyng his own good name in order to give glory to his Master, and His seva. Durvasa wears tattered and dirty clothes. He gives a *shaap* (curse) whenever he feels like it, but his shaap is always chosen carefully, so that Bhagwan does the *rakshaa* (protection) of the bhaktas to whom he gives a shaap.

There are many methods even in the way a shaap is given. Durvasa's father-in-law is Galav Rishi. Durvasa is also a son-in-law you know! So, as it is said, '*jamaataa dashamo graha*' – a son-in-law is the tenth *graha* (a heavenly body that affects the horoscope). The nine grahas stay in space, and the son-in-law stays on earth. Narayana! Please don't look at your son-in-law; remember that you are also a son-in-law!

This story is given in the Brahmavaivarta Purana. Galav Rishi thought, 'If I don't listen to Durvasa he will harass my daughter.' So, he continued to tolerate Durvasa's behavior. Then, he was deeply grieved on one occasion. He said, 'Durvasa, you are my son-in-law; what am I to say to you? You harass me all the time. You are filled with pride and arrogance. Bhagwan will break your *ghamanda* (arrogance) one day. He does not allow pride to remain in anybody. Your pride will also be broken one day. That is certain!'

Durvasaji came away. He was thoughtful about what his father-in-law had said. 'My father-in-law is a Rishi. What he says will certainly be true. The glory of Bhakti, bhaktas, and Bhagwan should spread,' he decided. He came to Ambarish on ekadashi. A little time was left for Ambarish to do the *paarana* (ritual of breaking the fast). There is a description here, that the ekadashi should be inclined towards the *dvaadashee* (twelfth date of the lunar calendar), not towards the *dashami* (tenth day). The Asuras (Demons) were created on the dashami and the Devtas were created on the dvadashi. The twelve Adityas – the *dvaadasha aaditya* – were created on a dvadashi. The lowly inclinations that cause decay in the ten indriyas were created on a dashami. Therefore, the ekadashi vrata should touch the dvadashi. There are a number of differences even in this.

Now, Narayana! Durvasa delayed in having his bath and returning to Ambarish's palace in time. He had said he would have a quick bath in the river and come

back, but he began to do *dhyana* (meditate) while bathing. The parana was being delayed. Parana should not be done on the *trayodashi* (thirteenth day). Ambarish asked the Brahmins what he should do, because it would be wrong to invite a Brahmin and then eat before feeding him. The Brahmins told him, '*hyashitam naashitam cha tat* – take a sip of water as a token to end the vrat.'

Durvasa took offence at this! The *sanchaalaka* (manager) of the *samashti* (entirety; all creation) is the Ishwara, and His shakti (power) is called *kaala* (time). His actions are called *kaala*, and His *palaka* (blinking) is called *kaala*. What else can be said to explain it? We have no option but to use common words. So, Ambarish is an *upaasaka* (one who does upasana) of Bhagwan's *kaala-ansha* (the part of Him that is Time), and he was doing the ekadashi vrata.

Durvasaji is also a *kaala-ansha*. He did not give Ambarish a *vaachika* (verbal) or a *maanasika* (mental) shaap. He just plucked out a hair and threw it down in anger. This becomes a *kaayika* (physical) shaap, a *shoodra* (of a lowly caste) shaap, not a Brahmin shaap. A Brahmin's shaap is *amogha* (unfailing). No one can cut it away. A Brahmin gives a shaap through the *vagde`vee* (the goddess of speech), through the *vajra* (thunderbolt) of speech. He does not hit with his body, or a hair plucked out of his head. Thus, Ambarish was not given a Rishi shaap.

Bhagwan's Chakra (divine discus) was there from before, placed there to protect Ambarish. The Chakra began to go after Durvasa. Durvasa first went to Shankarji with the thought, 'Shankarji is my own *roopa* (form); He will protect me.' Shankarji said, 'Ambarish has done My upasana in the form of *kaala*, so I will not protect you.' Durvasaji went to Brahmaji next. 'Protect me!' he said. Brahmaji is always partial to Brahmins, but Ambarish is Bhagwan's bhakta, so Brahmaji did not protect Durvasa either.

*Braahmanasyokta karanaat na brahmaa mochanmuni.*

Since it was at the advice of the Brahmins that Ambarish had taken water, Brahmaji said, 'I cannot refute what the Brahmins have said.'

And, from the *aadhyaatmika* (spiritual; metaphysical) viewpoint the *kaala-chakra* (wheel of time) is the form of Rudra, and therefore, Rudra did not stop it either.

Now, Bhagwan thought, 'Ambarish has done a vrata, and the purpose of the vrata must be fulfilled. He should be protected. He has taken no food; he has waited for one whole year to feed Durvasa before he took anything to eat.' Bhagwan described the *mahimaa* (greatness; glory) of His Bhakti.

*Aham bhaktaparaadheeno hyasvatantra iva dvija,*

*saadhubhirgrastahridayo bhaktairbhaktajanapriyah.*

*Naahamaatmaanamaashaase` madbhaktaih saadhubhervinaa.*

*(Bhagwat 9. 4. 63-64.)*

'Look, Durvasa, you think that the Ishwara is supremely independent, but I am not *svatantra* (independent; not ruled by any other); I am *paratantra* (ruled by another). It is true that I am not ruled by Laxmiji even though she is My wife. Nor am I ruled by My son Pradyumna, or by the Minister of My treasury, the Generals of My Army, Ministers, brother or friends. However, I am enslaved by My bhaktas.

You will wonder why I am subjugated by My bhaktas. It is because My bhakta is not a brother born of My mother, nor a wife who married Me with Vedic rites. My bhakta surrenders his all to Me without being related to Me. *Saadhubhirgrastahridayo*. I love My bhakta and My bhakta loves Me. People who live with Me sometimes harass Me a lot, but My bhakta never harasses Me. A bhakta only loves Me.

*Naahamaatmaanamaashaase` madbhaktaih saadhubhervinaa*. How would My *mahimaa* (glory) spread, if My *sadhu* (benevolent) bhaktas did not exist? I have no wish to remain alive if I don't have My *se`vaka* (servitors). They have given Me everything that is theirs, and they have no wish to get anything in return of their seva. They have prema for Me. *Saalokyaadichatushtayam* – I offer them *saalokya* (eternal citizenship of My realm) and whatever else they want, but they want nothing.



Now, Durvasa, you tell Me – how can I protect you when I, Myself, am subservient to My bhakta? So go back.'

Where?

'Go back to Ambarish.'

Oh, what you should seek is not Bhagwan, but His bhaktas! If you find a bhakta of His, Bhagwan's bhakti will be transmitted to you, and Bhagwan will protect you. The roaring fire in Bhagwan's *pre`ma* (love) is called Ambarish. In Sanskrit the word *ambareesha* means a furnace. So, Bhagwan sent Durvasa to Ambarish.

Tomorrow I will tell you what happened after this.

: 3 :

*De'sha* (place; space), *kaala* (time) and *vastu* (object; substance) are perceived simultaneously in a dream. If it is daytime in the dream, that is time. If there is length and breadth, that is place, and, there are objects in a dream. Time is not perceived without objects being created and destroyed, and even space is not perceived without objects being present. Therefore, space and time cannot be perceived without the presence of objects.

That means, as long as space, time and objects are perceived, they are perceived as *anaadee* (without a beginning in time) and *nitya* (everlasting). And, when they are negated by the Gnan of the *adhishtaana* (the substratum, the Atma that is not separate from the non-dual Brahman that is the substratum of all that exists) they are, all three, negated simultaneously.

Therefore, from the viewpoint of Brahmagnan (Gnan about the Brahman), none of these three exist. Their being anadi and nitya are both imagined, and therefore, the being anadi and nitya of the Vedas, Ishwara, Maya (the Ishwara's power of illusion), Dharma, the *prapancha* (interactive world), *desha* and *kaala* are all imagined. And that, which is *kalpita* (imagined) exists only in the *kalpanaa* (imagination)!

Now, the one who is the sakshi of the kalpana is also the sakshi of the kalpita. Since *desha* and *kaala* are imagined, the sakshi of the imagined *desha* and *kaala* is not separated by time. That means, the sakshi is not *apoorna* (incomplete); and, not being separated by *dravya* (matter) means he is not *sadviteeya* (having duality).

That means, our sakshi chetan Atma is the *avinaashee* (indestructible; everlasting), *paripoorna* (complete in itself), *adviteeya* (non-dual) Brahman. The imagined divisions of space, time and matter are because of the *agnaana* (lack of Gnan; ignorance) of the *adhishtaana*. That means ignorance about our *svaroopa* (essence; true form) is the cause of these imagined factors continuing to seem real.

So *paramaarthā* (the highest spiritual truth) is not an obstacle in *vyavahāra* (interaction). This is why a wonderful state arises in the life of a Gnani Mahapurusha through the *bodha* (comprehensive understanding) of the Paramartha and the negation of the prapanch. This is a lifelong state.

And, what is this *sthiti* (state)? It is *poorna svaatantrya* – total freedom from dependence or enslavement. And, it is this state that is called the sukha of *jeevana-mukti* – living a liberated life. The person is no longer a *pashu* (subjugated animal) to any group, Sampradaya (Sect), *grantha* (holy book), or Swami (Master). The subservience and dependence are removed. Tattvagnan gives total independence. This is why all intelligent and wise people try to understand that they are the sakshi of the buddhi. They try to understand the Self; that their Atma is the form of the substratum of all that exists, it is pure consciousness, and it is anadi and *ananta* (endless; eternal) because it is the substratum of the kalpana of both the anadi as well as the anant.

The Atma is *paripoorna* (complete) in itself because it is also the adhishtana of the kalpana of *paripoornataa* (being complete). Paripoornata cannot be seen with these eyes of ours! *Avinaashitaa* (being everlasting) cannot be seen with these eyes. It is thought about with the eyes shut. It is not outside the *hridaya* (heart); it is within the hriday. Paripoornata, avinashita, and advitiyata are not known by the indriyas. They are imagined in the hriday.

Since they are the form of kalpana the sakshi of the kalpana, the *aadhaara* (basis) of the Atma-Tattva is also the adhar of the kalpana, and the *kalpita* – the imagination and that, which is imagined. That means, the Atma is the sakshi and the adhishtana of the antahkarana and all that is known by the antahkarana. It is also an *advaya-tattva* – a Tattva that is non-dual. Nothing else exists. This is Paramartha.

Now, it is wrong to develop *ahankaara* (pride) for petty things. People don't know the paripoorna, the avinashi and the advitiya, and they develop pride about their paltry abilities. '*Chaara dinki chaandane aur fir andhe`ree raata*' – four days of bright moonlight and then the dark nights again. This world will be destroyed. So

many rich people became poor, and so many Kings became beggars! So many Devtas became Daityas (Demons). These things are common in the working of the world.

So, a *yukti* (method; logic) has to be used to destroy our ahankara. Look, the ahankara of the *vyashti* (individual) has to be offered up into the ahankara of the *samashti* (whole; entirety). This is the practical method of destroying ahankara.

Durvasaji is a Tattvagna – he is an enlightened Mahapurusha. He is not concerned with *maana-apamaana* (respect-insult). He does not care about being vilified by the world. He puts himself in a precarious position to demonstrate to the world how lofty *bhakti-nishthaa* (the staunch faith of Bhakti) is, in the heart of a bhakta; and how Bhagwan protects His bhaktas. He is Shiva-roop – a form of Shiva – and wants the good of all. He knows that Bhagwan will always protect a bhakta who is in trouble.

What will that achieve?

Other people will also want to get bhakti and the faith that Bhagwan will protect them. Thus, Durvasa is not an opponent of the principle of Bhakti. Don't have a *dosha-drishti* (critical viewpoint), you know!

Ambarish stood with folded hands, waiting for this Brahmin to be protected, for him to come, so that he could offer him food and then eat. A bhakta like Ambarish waited for Durvasaji for one year without eating, or even drinking water, and we consider Durvasa to be wicked? This would be an error of our buddhi. It will be our mistake.

Durvasa went from place to place chased by the Chakra. Bhagwan's Chakra can cut an *aadhibhautika roopa* (a form made of the five elements). Bhagwan Shankar's *aadhyaatmika* (spiritual;) form is the Chakra. Bhagwan's *aadhidaivika* (divine) form is the form of Shankarji, and Sivaji's adhibhautika form is Durvasaji.

Why didn't Shankarji protect Durvasaji? It is because Durvasaji is an *aparaadhee* (offender). Durvasa came to Ambarish and tried to catch his feet. Ambarish

immediately folded his hands and did a *stuti* (say verses of praise) of the Chakra. Why did he fold his hands and eulogize the Chakra?

You see, at that moment a Brahmin – who was a Brahmagnani – was facing defeat before a bhakta. Ambarish felt afraid that pride may arise in his heart that such a great Mahatma fell at his feet. If pride comes, Bhakti leaves!

*Stotram garva pranaashaaya bhaktau tad baadhito yathaa.*

Bhakti cannot abide in a person who has pride. A person who has pride cannot be a servant. If an *abhimaanee* (proud person) gives a glass of water to someone, he will – sooner or later – talk about it. ‘I had given you a glass of water that day! What do you think I am?’ There will be the pride of *kartaapana* (being the doer). ‘Oh, I gave you *sharana* (shelter) the day you had nothing. I saved you from death!’ He wants to burden you with the help he had given in the past. Thus, an abhimani cannot be a *se`vaka* (servitor). When a man tells you that he had done your seva for ten years, he has taken some greatness in exchange of that seva. Of what use is that benefit?

Durvasaji had not given a shaap in earnest. He had pulled out a hair and thrown it down in anger. That made it a physical shaap. Our Shastras say that nobody can cut away the shaap of a Brahma-Rishi – an enlightened Mahatma who identifies with the Brahman. Look; Parikshit was given a shaap by the son of a Brahmin – Ashvatthama – and it could not be cut away. Bhagwan entered the womb to protect Parikshit from the Brahmastra released by Ashvatthama at Parikshit when he was still in Uttara’s womb. Bhagwan destroyed the weapon. However, He did not destroy the shaap that was given by the son of Shamik Rishi. Here, a *vaagvajra* (verbal thunderbolt) had been used, not a physical punishment. Durvasa gave a physical punishment by pulling out a hair and throwing it down, and so, the Chakra blocked it.

The story of Ikshvaku’s son Shashad is given after this. Manu’s son Ikshavaku was very earnest. There is a description in the Yoga Vasishtha that he was completely engrossed in Bhagwan’s puja. He was a Gnani. Enemies attacked his Kingdom and

Ikshvaku was defeated. He asked Bhagwan, 'I did Your puja sincerely. Why did You make me lose?'

Bhagwan sometimes makes His bhaktas face defeat. Bhagwan told Ikshvaku, 'You did My puja, but you had no desire for worldly power and wealth. You did My puja with a desire for Paramartha, so I did not give you worldly wealth.'

Ikshvaku asked, 'Why did my enemy win the war?'

Bhagwan said, 'your enemy had also done My bhajan. He asked for worldly wealth. So, you did bhajan and got Paramartha, and he did bhajan and got the worldly wealth he wanted. My calculation is absolutely correct.'

Ikshvaku felt no distress at this. He was contented with whatever Bhagwan did. People advised him to run away from the city. 'Why should I run away?' he asked. 'It is our own Capitol, our own city.' The man who had lived there as the King now lived there as a beggar! He was unconcerned with *maana-apamaana* (respect-disrespect).

The day came when the enemy King died. He had no son. The question arose as who should be crowned King. The Ministers decided that an elephant should be sent into the city carrying a garland. Whoever it gave the garland to would be made the King. The elephant walked all round the city but did not give the garland to anyone. Then it saw Ikshvaku and put the garland round his neck. Ikshvaku became the King again!

There is a description in the Bhagwat that when Ikshvaku was King he did a Yagna. He sent his son Shashad to fetch the Yagna-pashu (the animal to be sacrificed in the Yagna). Shashad however, had a *vaishnavaansha* (a part of the principle of the Vaishnavas. Vishnu is the sustainer and preserver of all beings), so he disdained the Pashu-Yagna, and also Vasishthaji, who was the officiating priest; as well as his own father, Ikshvaku.

Shashad was banished from the Kingdom, but this did not diminish him in any way.

Why was this?

Look, Ambarish was a bhakta, and therefore he was not harmed by Durvasa's shaap. That means Bhakti has the power to protect a person from the shaap of a Brahmin. Shashad demonstrated this. '*Pitaajee* (respected father),' he said, 'Bhakti is greater than the Karma-Yagna you are doing. I will not participate in a Karma-Yagna. I will disdain it, but I will attain Bhagwan.'

Later on, Harishchandra was born in the same lineage. Trishanku's story is very strange. He got caught between two Gurus. Vishwamitra lifted him up to Swarga (Heaven) and Vasishtha brought him down. Harishchandra was Trishanku's son. The father became a *chaandaala* (a person of the lowest caste) and the son became a *satyavaadee* – one who adheres to the Satya. How amazing! To be a bhakta it is not necessary that the father is *sre'shtha* (of a superior status). A man can do Bhagwan's bhakti even if he is born to a father of a lowly caste or community. Bhakti does not need a high lineage.

*Naalam dvijatvam de`vatvamrishitvam vaasuraatmajaah,*

*preenanaaya mukundasya na vrittim na bahugnataa.*

*(Bhagwat 7. 7. 51)*

It is not necessary to be born in a superior lineage to make Bhagwan *prasanna* (pleased). A person can please Bhagwan with his bhakti even if he is born in a lowly family. It is not necessary to be a *dvija* (twice born; one who has received the sacred thread and initiation into a spiritual life), a Devta, or have a noble lineage.

It is to explain this that the father was shown to be of a lower status and the son at a lofty one.

Why was that done?

It was done so that nobody should think that they can never be good if their mother and father were not good. Nobody should get a feeling of lacking, or of

being lowly. The story of Harishchandra explains that a jeeva can be elevated even if the body is of a lowly group.

*Tasya bhakti prashansaartha pitushchaandaala uchyate`.*

His father was called a Chandal with the intention of glorifying his bhakti. Harishchandra's fortitude was tremendous!

Look, Harishchandra gave *daana* (charity) in a dream. I know some famous *dharmaatmaa* (people who are famous for adhering to Dharma) who make an announcement at a Meeting, that they will give a large sum in daan. Later, they forget all about it, or make some excuse for not keeping their commitment! Harishchandra gave daan in a dream but did not fail to keep his word. He had to work for a Chandal. He had to take off the shroud from the body of his own son at the cremation ground. However, he never gave up Satya (adhering to what is true and right). Dharma is not achieved by treading fearfully in the *dharmaanushtaana* – practice of Dharma! You must have fortitude and endure hardships, and take great steps, to adhere to the Satya.

There is a story that when Harishchandra was working for the Chandal at Manikarnika Ghat (the cremation ground on the bank of Gangaji in Benares) there was a *kapaalee* (a practitioner of Tantra who wears a garland of skulls) was doing a *taantrika saadhanaa* (using some methods for attaining supernatural powers). He kidnapped a Prince and brought him there one night. Harishchandra saw that something unclean was happening there in the night, but he did not leave his duty to go and intervene. He used his *sankalpa shakti* (power of mental resolve), so that the wrongdoing was ruined.

Dharmaraj is the presiding deity of death. He appeared before Harishchandra; so did Indra, the Raja of Swarga. They offered to take him to Swarga. 'Look, Sir,' said Harishchandra. 'I will not go to Swarga alone. You want to take me to Swarga as the fruit of the Yagna I have done. I place before you the fact that no Yagna or Dharma can be done without wealth. I did not bring wealth with me when I was born; the wealth used in the Yagna was taken by the people in form of taxes. Therefore, I am not prepared to accept the fruit of the Yagna and Dharma unless



and until my people also share the fruit. The people from whom wealth was taken should get the fruit first. I should get it after they get it.'

Indra and Dharmaraj did not succeed in convincing Harishchandra. Bhagwan manifested. He said, 'Very well, I will take all your people to Swarga with you.'

'How many *vimaana* (air planes) will come?' asked Harishchandra. 'I have a large *prajaa* (populace).' So, a large number of air planes stood in a row. They carried Harishchandra and all his people to Swarga, without their having to give up their earthly bodies.

This story is totally different in the Shrimad Bhagwat. In the Bhagwat, Harishchandra had no children. People began to say that he is a *napunsaka* – a eunuch. 'Who will be the heir?' they asked. Look, Harishchandra had no need for a son for his own satisfaction. The rule of the Shastras is that when Bhagwan gives a man a son, the man's *kalyaana* (liberation; spiritual good fortune) is done through the son who serves him when he lives and does the *shraaddha* (rituals for ancestors) after his death.

But, what if Bhagwan doesn't give a son? Then, Bhagwan wants to give him *sadgati* (Swarga or Mukti) without a son. In this, you should depend on Bhagwan completely. A son is not essential for sadgati. If Bhagwan gives a son, he will be the cause of sadgati; and if He doesn't give a son, Bhagwan knows what's best for you. He will grant you sadgati if He wants, even without giving you a son. You should not consider it a dukha.

Harishchandra, however, faced the aspersion made by his people, so he did the *aaraadhanaa* (worship) of Varun Devta. Varun Devta had *daityaave'sha* (a demonic impulse) and said, 'I will give you a son provided you do my *yajana* (worship) by sacrificing your son. You must agree to do a *putra-me'dha* (a Yagna in which the person sacrifices his own son).

Harishchandra was Bhagwan's bhakta. He would not get *moha* (worldly attachment) for even his own son. He thought, 'Well, the aspersion of the people

will be negated. A son will come and he will go – *veero me` jaayataam*. When my son becomes a *veera* (valorous young man) I will do his Yagna.'

A feeling of cruelty arose in Varun. He came to Harishchandra before the boy was even ten days old. 'Do my Yagna,' he said. Harishchandra pleaded that, 'let him get his milk teeth, at least.' He wanted his son to become a valorous man before he was sacrificed.

Varun was in a hurry. It was Varun's *aparaadha* (offence) in this, you know. After Harishchandra had denied his command three times, he felt that Harishchandra had no intention of keeping his word. He became angry.

Harishchandra's son, Rohit, grew up. One day, while walking in the forest he came to know that his father had got some disease because of Varun's anger. When he tried to come back to the city, Indra came in disguise and stopped him. Indra is the Devta of Karma. He is worshipped by the Vedas. He said, 'No! No! It is not good to kill a human.'

Look, Rohit was saved because he was Harishchandra's son. Vishwamitra saved whoever Rohitashva felt was his own. This is how Vishwamitra and other Rishis have Bhagwan's *anugraha* (Grace; compassion). They never support anybody in an act of *himsaa* (violence); they help in *ahimsaa* (no-violence) by which no being is killed.

The story of Sagar is given after this. In this story it is explained that the *kaalakoota* (deadly) poison is the root of the *daityaansha* (part of a Daitya's nature) came into Sagar because he was born along with the Daityas. As long as the *samudra* (sea) was in-between the different lands, Sagar was successful in guarding the *aachaara-vichaara* (lifestyle-thinking) of his people. That means the travelling to and from other lands was limited until then. People lived among their own people and guarded their *achar-vichar*, *Sampradaya* (religious Sect), and *Dharma*.

Then, Agastya Rishi drank up the sea. People were able to go where they pleased. Their love for their own *Dharma* and culture began to get diluted. They began to

adopt the lifestyle of the lands they went to. Other people came, leaving behind their own lifestyle when they returned to their own lands.

The Devtas prayed to Bhagwan. 'Please make a sankalpa to curtail this decay.' Sagar did an *ashvame`dha* (horse sacrifice) Yagna at the command of the Rishis. Indra stole the horse that was released as a part of the Yagna (before it was sacrificed). Sagar's sons searched all over the world, and did something enduring.

What did they do?

Their making of the deep pit that is the sea is a *sthira-kaarya* (an enduring work), because this is where the Gangaji flows into the sea.

There is one effect of Dharma that continues for four, six, or eight days, and there is another that continues for ever. So, for the benefit of the people – by which Dharma can continue – Sagar's sons made the *saagara* (sea), and the aparadha in it manifested in the form of *visha* (poison). That is why there was a *yoga-bhrashtataa* (slipping from the path of Yoga, meaning, being connected to the Atma) in one form, in Sagar's sons. There was a poisonous *asangata charitra* (inappropriate behavior) in Sagar's sons. Apart from that, Karma, Gnan, and other virtues are evident in them.

Now, Anshuman was born in this lineage. His son was Dilip, and Dilip's son was Bhagirath. The great poet Kalidas has narrated the lineage differently, and the Bhagwat narrates it differently. The feat achieved by Bhagirath was indeed great! He brought Gangaji down onto this earth from the sky. Gangaji is actually the *amrita* (elixir that bestows immortality) of Bhagwan's divine feet.

You may perhaps be aware of the fact that in Sanskrit, the sky is called *Vishnu-paada* – the feet of Vishnu Bhagwan. This is where Gangaji comes from. Some people of the Vaishnav Sampradaya (worshippers of Vishnu Bhagwan) do not accept Ganga jala (the waters of the holy Ganga) to be good, but this is absolutely wrong from the viewpoint of their own principle.

You will ask why. Those who criticize Ganga jala say that Gangaji first descended on Shankarji's head, and therefore, it becomes Shankar-nirmalya. Nirmalya

means, once anything has been poured on Shivaji's head, it cannot be offered in worship to any other. It does not even remain a form of *prasaada* (food offered to Bhagwan first, and then distributed as His blessing). There is an excellent story about this in the Puranas. I will tell you the story.

The river Godavari passes Brahmagiri, Vishnugiri, and Rudragiri and then comes on top of Tryambakeshwara, a *jala-linga* (Shivalinga made of the Godavari's water). People keep taking out the water from the jala-linga, and it gets filled up again. Three lingas are formed in it, shaped like three eyes. Earlier, only Brahmins were allowed to enter. I had gone there, and got the water emptied joyfully, and also touched it.

So, the Godavari gets on top of Shankarji there. There is a description in the Shastras that after rising above Shankarji, the Godavari becomes nirmalya – the water of the Godavari cannot be poured on any other object of worship.

After that, the Godavari flows on, over ten districts, and the nirmalya is removed because of the glory of these ten places, and the Godavari becomes pavitra again. The water is used for any kind of puja after this – so much so that even the Shastra of Ayur Veda has a critical description of the waters of the Godavari up to the ten purifying areas. I am telling you what is written in the Puranas.

Narayana! The Godavari becomes nirmalya, but Gangaji did not become nirmalya. Shri Vallabhacharyaji Maharaj has established this beyond dispute. He says, 'suppose a person is given something by his Master, and he respectfully puts it on his head with great care – it does not become *apavitra* (impure according to the Shastras) by the one who brings it! It is not that Ganga jala climbed on top of Shankarji's head on its own, or that it was used for Shankarji's puja. The Ganga jala fell from above, and Shivaji took it on his head to prevent it from falling to *paataala* (one of the lower realms). This is taking care of something that belongs to his Master. He did this because of bhakti.'

The fact is that in *vaidhee bhakti* (ritualistic bhakti) nothing is more pure than Ganga jala. The *aadhyaatmika* (spiritual) form of Ganga jala is Gnan. Shri Shankaracharyaji has said: '*Gnaana pravaahah vimalaadi gangaa, saa*

*kaashikaaham nijabodha roopam'* – this is a stream of flowing Gnan. *Gam gaganam gachchhati iti gangaa; gachchhati vyaapnoti* – the stream of Gnan that pervades the whole sky is called Ganga.'

Our Mokulpur ke Baba had a darshan of Gangaji. He had described her to us. There is a shakti in Gangaji that draws out *paapa* (the sins). As soon as a *shraddhaalu* (a person who has faith) takes a bath in Gangaji, a feeling of peace and coolness awakens in his hriday. The feelings of peace and inner coolness cannot arise unless *paapa* is removed. A sinner cannot obtain *shaanti* (inner tranquility) or *sheetalataa* (refreshing mental coolness) if his antahkarana is sullied with *paapa*. A sinner is restless, troubled by his own past karmas. So, who gives this shanti? Gangaji gives it!

Now, at first Gangaji felt afraid. She said, 'I will not go to earth. People will come and bathe in my waters and their paapas will get attached to me.' Her other objection was, 'Nobody on earth has the capacity to endure my fall. I will crash through to Patala; then, your desire will not be fulfilled,' she told Bhagirath. Bhagirath had continued the *tapasyaa* (penance) undertaken by his father and grandfather, to propitiate Gangaji and convince her to descend to earth. He arranged a solution of both problems. He cajoled Shivaji to take the impact of Gangaji's descent from the sky on to his head, so she would not fall into Patala. To her second objection he said, 'Mahatmas will come and bathe in your waters, so *paapa* will not get attached to you.'

*Saadhavo nyaasinah shaantaa brahmishthaa lokapaavanaah,*

*harantyadham te`angasangaat te`shvaaste`hyadhabhiddharih.*

*(Bhagwat 9. 9. 6)*

'Your *pavitrataa* (purity) is that you have come from the touch of Bhagwan's lotus feet. Mahatmas keep Bhagwan's lotus feet in their hriday. Through the Mahatmas you will repeatedly get the touch of your Father's lotus feet. *Paapa* will not endure in you. It will be destroyed.'

This means Gangaji destroys the paapa of all; and the ones who destroy her paapa are the Sanyasis who hold Bhagwan in their hriday, the Mahatmas whose chitta is never sullied by worldly considerations.

There is a Vanshidhari commentary on the Shrimad Bhagwat. I will tell you a shloka from it.

*Yadi vaapi chaangam, kare` sthaangam shayane` bhujangam yaane` vihangam charane`ambu gaangam.* A person who drinks Ganga jala even once does not get another *shareera* (gross physical form); his form will be such that he will have a *vajra* (thunderbolt) in his hand, and a *garuda* (eagle) to ride on.

That means, he will become Vishnu incarnate! A person who obtains Gangaji's *kripaa* (Grace; favor) will not get an ordinary form, even if he gets a form at all. Thus, Gangaji is very *pavitra* (pure). She is connected to Brahma, so Ganga jala purifies the *antahkarana* (fourfold mind, or subtle body, composed of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality). It is connected to Shankarji, and so it purifies the body. It gives Tattvagnan because it is connected with Vishnu Bhagwan. Its purpose is to liberate us from the *avidyaa* (nescience; believing the transient world to be an eternal Satya) connected to the *jeeva* (Atma attached to a body; an individual).

If someone lives close to the banks of Gangaji, and he has a strong identification with the body – a strong *de`ha-bhaava* – he will become a bhakta. If his deha-bhava is removed he will become one with Bhagwan. Gangaji's miracle is that drinking Ganga jala gives *aadhidaivika* (pertaining to the divine), *aadhibhautika* (pertaining to the world) and *aadhyaatmika* (pertaining to the spiritual) good fortune.

The story of Saudas is given after this. It is dominated by a woman. Why is it dominated by a woman? It is because Bhakti is predominant in women. Madyanti tells Saudas that he should not do something wrong, but he does it, and is given a shaap by Vasishtha, that he would never have children. Even in this, a number of wrong and a number of right things are given. The one point that is emphasized is

the superiority of Bhakti. It is because of the greatness of Bhakti that a woman is predominant in this story, and the vansha of Dashrath is continued.

Because of Madyanti's bhakti, the *brahmabeeja* (seed of an enlightened Brahmin) came into the vansha. Khatvanga was born in this vansha because of the Brahma-beej. Brahma-beej means the seed of a Brahmin who has Gnan about the Brahman. Vasishta was the *purohita* (priest who conducts the rituals) of the Ikshvaku lineage. He did many rituals for the benefit of the lineage.

Khatvanga was such a Mahapurusha that he thought of Bhagwan at the moment of his death. *Smriti* (memory of Bhagwan) has great *mahimaa* (power; greatness). Raja Khatvanga had gone to Swarga to help the Devtas in their war. When the Devtas won the war, they told Khatvanga, 'Ask for a *vara* (boon).' Khatvanga said, 'Yes, I will, but tell me first, how long I have to live. What is the use of asking for a great Kingdom if my life is to end shortly?' A human does not know how long he is to remain alive.

*Kshanaardhe`naiva jaanaami vidhaataa kim vidhaasyasi.*

Nobody knows what the Vidhata (Brahma, who ordains our life) will decree in the next moment.

People think, 'this will happen, we will do this, we will get that' etc. When I was a child I had memorized this shloka, and would chant it.

*Raatringamishyati bhavishyati suprabhaatam,*

*bhaasvaanude`shyati hasishyati pankajashree,*

*ittham vichintayati koshagate`dvire`fe`,*

*haa hanta hanta nalineem gaja ujjahaara.*

A bee sat on a lotus flower one evening, sipping the nectar with great relish. The sun went down and the flower folded its petals, trapping the bee inside. The bee loved the flower too much to pierce its soft petals and escape. 'The night will pass,' it thought. 'The flower will unfold when the sun rises and I will fly out.' As

the bee thought this, an elephant wandered into the lake, plucked out the lotus and ate it. The bee trapped inside was killed.

So, Narayana! Worldly people make their plans and imagine great things. They don't know what the next day may bring, but they do all kinds of wrong things to amass wealth for their next five generations! None of them know how long even this generation will live, leave alone future generations! Therefore –

*Griheeta iva ke'she'shu mrityunaadharmachare't.*

You should never postpone any Dharma with the idea that you will do it later.

The summit of the path of Bhakti is that we should think about Bhagwan and become free of this world. This was about the bhaktas of the Ishwara. Now, listen to a little bit about the Ishwara. This *kathaa* (story; discourse) is that if you take three steps towards the Ishwara, you will obtain the Ishwara in the fourth step.

What is the first step?

Give up the feeling of 'I' for the body, and connect your 'I' to the *viraata* (Bhagwan's form as the universe). Think, 'the entire creation is my swarup.' Strengthen this feeling and let go of your individual identity.

The second step is to remove your 'I' from even the Virat. Think, 'I am the *hiranyagarbha* (universal intelligence). The entire universe is my swarup. Everything exists in my mana.'

The third step is, 'I am that *chaitanya* (pure consciousness) in which all creation merges, and is reborn in the *beeja* (seed) form.'

And, what is the fourth step?

'I am the *nitya-shuddha-buddha* (eternal-pure-enlightened) Brahman. There is no beej in me that is akin to the deep sleep state, or any *ankura* (shoot) that is akin to the dream state, or a tree that is akin to the waking state.'

These are the four steps a person has to take to obtain the Parabrahm Paramatma.



From the individual body to the Virat is the first step.

From the Virat to the Hiranyagarbha is the second step.

From the Hiranyagarbha to the Ishwara is the third step.

The fourth step is to identify with the Brahman incarnate.

These are the four steps a person has to take to obtain the Parabrahm Paramatma. You need to take these four steps if you want to obtain Him.

Narayana! Even the first step is not taken! People find it difficult to step out of their individual body and identify with the Virat. When I got the Satsang (listened to the talk of enlightened Mahatmas), got the Satsang of Shri Udiya Babaji Maharaj, he told me, 'My brother, swallow this in one gulp. Don't keep your "I" in your body in the hope of becoming Brahma in Brahmaloaka, or becoming Bhagwan's *paarshada* (servant). Identification with the body is the mother of all misfortunes, all obstacles, and all difficulties.'

Shri Shankaracharya has written this shloka:

*Teertvaa mohaarnava hatvaa kaamakrodhaadi rakshasaam,  
shaanti seetaa samaayukta aatmaaraamo viraajate`.*

We have to cross over the sea of *moha* (worldly attachments) and kill the Demons of *kaama* (desire) and *krodha* (anger) etc. Our Atma is Rama, and Sita is shanti. This is the quintessence of the Ramayana.

There are many points about the Ramayana. The Ishwara's katha should contain *kriyaa-shakti* – the power of action, *bhakti-nishthaa* – the staunch faith of Bhakti, and Gnan. That means the Ishwara's katha should contain Karma, Gnan and Bhakti.

Kriya is in the Sat (existence; gross matter), Gnan is in Chit (consciousness) and Anand is in Bhakti. Vritti-Gnan, karma in the Sat, and Bhakti-vritti in the form and in anand should all be there in a katha of the Ishwara.

Then, when the *asat* (that, which is not the Sat; something transient), *achit* (that, which has no consciousness), and *dukha* are removed, the Brahman that is indicated as the state of *Sacchidananda* (Sat+Chit+Anand = existence, consciousness and joy) is the Atma. When a person obtains this Gnan there is nothing left to discuss about the *saadhana* (method) and the *saadhya* (goal).

The story of Shri Rama is given in three *adhyaya* (chapters) in the Shrimad Bhagwat – the *sadadhyaya* (chapter about the Sat), the *chidadhyaya* (chapter about the Cit) and the *aananandaadhyaya* (chapter about Anand). The story about Shri Rama's ancestors is also very strange. Rama's father was Dashrath. What does Dashrath symbolize? A person who rides on the *ratha* (chariot) of his *dasha* (ten) indriyas – the five sense organs and five organs of action – meaning, a person whose senses and actions are controlled, is called Dashrath. That is the form of the *mana*, you know.

And, who is his enemy? It is *dasamukha* (the ten-headed Ravana), one who is engrossed in *bhoga* (worldly indulgences) and *raaga* (worldly attachments) with all ten indriyas.

Rama manifests in the middle of the day. Why? He is coming as the scion of the Surya vansha, and the sun's strength is at its full strength at midday. So, Rama makes His appearance at twelve noon, to take the sun into Himself.

All right, why did He come on the *navami tithi* (the ninth day of the lunar calendar)? This whole creation is in nine. Three + three + three make nine, and the entire universe comes into this number, because it is the highest number. The *navagraha* (nine planets taken into calculation in astrology) are favorable. Shri Rama was born in the Pushya nakshatra (a lunar asterism), although some people are of the opinion that He was born in the Punarvasu nakshatra. So, in some *kalpa* (age) He is born in Pushya, and in some in Punarvasu. The Pushya nakshatra is very powerful.

And, Rama is Bhagwan with four *guna* (virtues) – Dharma, *upaasanaa* (loving worship), Yoga (constant identification with the Atma), and Gnan. Dharma is

Shatrughna (the youngest of the four brothers), Shatrughna means, a destroyer of enemies. He remains silent, awaiting Rama's command, and sets off obey. Bharat is Bhakti, you know, and Laxman is Yoga. He is ready to stay with Rama even if everything has to be destroyed. Ramachandra is Gnan-swarup.

Bhagwan Rama's Avatar is in these four forms. Yogis meditate on it. I will tell you more tomorrow.

: 4 :

The Poorva Mimansa Darshan (one of the six branches of Indian philosophy) says that the *utpatti* (creation) and *pralaya* (destruction) of *vastu* (objects) – meaning, all change – is caused by karmas.

The Nyaya Darshan says that it is the Ishwara who creates all objects, but it is the karmas of the individual that create the pleasant and unpleasant fruits of the actions.

The Vaisheshik Darshan believes that all objects have their own individual attributes. Objects appear because of the karmas of the jeeva. The Ishwara remains *tatastha* (neutral).

The Yoga and Sankhya Darshans, however, say that this *srishti* (world; creation) is created and destroyed by Prakriti – Nature, the Ishwara’s power of Creation. The Ishwara is not particularly involved in it. The jeeva gets trapped because he believes himself to be the karta.

Actually, the *svaroopa* (essence; true form) of the jeeva is a *drashtaa* (an uninvolved observer) *saakshee* (impartial witness). All *dukha* (suffering) is a result of the person identifying with the *drishya* (everything perceived; separate from the drashta). The Yoga Darshan tells us to go into Samadhi. Sankhya tells us to do *viveka* – separate the *asat* (transient) from the Sat (eternal). The Atma is, of course, the drashta.

The Vedanta Darshan says that it is not enough to know that the Atma is the drashta of the drishya; we should know also that the Atma is advitiya. We should recognize the non-dual swarup of the Atma. Vedanta says, ‘the *vaasanaa* (desire) for kaala is seated within you, and that is why you believe the world to be *anaadi* (without a beginning) and *ananta* (without an end). You also believe that the Paramatma is anadi and anant. This is because of your vasana for kaala; otherwise, there is nothing that is worth calling anaadi and anant.’

You think that the Parameshwara is all-pervading. There are many people who boast, ‘I do not believe in the *saakaara* (Ishwara with form); I believe in the *niraakaara* (formless Brahman). The Parameshwara is everywhere.’

Vedanta says, ‘the *vasana* of *de'sha* (space) in your mind has given you the *sanskaara* (subtle subconscious impressions) that makes you believe that the Paramatma is all-pervading. Let go of your antahkarana, then you will know! The Paramatma is the *beeja* (seed) of everything. He is the cause of everything.’

Narayana! Even the *kaarya-kaarana* (karya means the effect; the world – karana means the cause, Prakriti, the Ishwara’s power of Creation) are imagined in your mana.’ So, the sanskara of desha gives the belief of a great expanse of space in the Paramatma. The sanskara of kaala gives the belief of time being anaadi and anant, and the sanskara of the *kaarya-prapancha* (the interactive world that is the effect) that gives the form of the karana – the cause – is that, which sits in, and is known, in the antahkarana. And the sakshi (Atma) of all these is beyond the limits of time, space and matter. Time, space and matter have no existence in the *advitiyataa* (non-dual characteristic) of the sakshi.

In Yoga, Sankhya and Vedanta, it is the Atma that is predominant. Yoga gives *abhyasa* (habit; practice) as the *saadhana* (method), Sankhya gives vivek as the sadhan, and Vedanta gives the *brahmaatmaikya bodha* (the comprehensive understanding that the Brahman and the Atma are one) as the sadhan.

The fruit of Sankhya and Yoga is to be established in the swarup as a sakshi. The fruit of Vedanta is the *bodha* (comprehensive understanding) that the Atma is advitiya.

The Nyaya, Vaisheshik and Poorva Mimansa Darshans have a predominance of the *kartaa* (doer). In puja and upasana the karta – and his being turned towards the Ishwara – is of primary importance. In *sharanaagati* (total surrender to Bhagwan) the Ishwara is primary, and the karta is secondary.

This is how Dharma concludes in Yoga. Dharma is done with physical actions, and vivek is done with intellectual actions. And, in the end, the direct personal

experience of the Paramatma is obtained through Vedanta, without any karma. In Vedanta there is no coming, no going, no changing, no birth and no death.

Those who stay away from *vichaara* (serious thought) are not qualified for Vedanta. They want to avoid any kind of serious thought, whether about *aastikataa* (being a believer of the Ishwara) or *naastikataa* (being an unbeliever), Dharma-adharama (Dharma – that, which is contrary to Dharma), or *shaanti – vikshe`pa* (inner peace – agitation).

Now, you see, the *raama-charitra* (the conduct and life of Rama) is *dharma-pradhaana* (dominated by Dharma). It has *maryaadaa* (righteous conduct). You can say that the charitra of Shri Rama is dominated by maryada, and the charitra of Shri Krishna is dominated by *pushti* (fostering). Yogis meditate on Shri Rama to make their chitta subtle. The Vedantis obtain Gnan about Shri Krishna's mental state of absolute equanimity, and begin to identify with it.

The special quality in the charitra of Shri Rama is that by meditating on Him, a person develops maryada and shanti. The meaning of *raama* is given in the Shastras: *ramante` yogino asmin* – why is Rama called Rama? He, in whom the Yogis delight, is called 'Rama'. Rama is not the karta of *ramana* (taking delight); He is the *adhikaaree* (one who is eligible) of raman. That means, it is not that Rama takes delight. The meaning is: Rama is the one in whom the Yogis take delight.

Rama-charit (the behavior of Rama) is described in the Bhagwat thus: *Kosalendrovataanna* – may Rama, who is the King of the group of the indriyas, protect us.

That means, may Rama protect us from mental agitation.

Look, there are people who want only *bhoga* (worldly pleasures). They want to accumulate, and behave as they like, without restrictions of any kind. This is the lifestyle of an *uchchhrinkhala* (immoderate person who flouts social norms of decent behavior). Such people do what they feel like, and take what they want, even if it belongs to someone else.

Dharma forbids such behavior. Yoga does not permit unrestrained inclinations of the mind. Self-restraint and Samadhi are principal parts of Yoga. So, Bhagwan Rama is the Devta of self-restraint and Samadhi, and Shri Krishna is the advaita Brahman. Shri Krishna's charitra has *pushti* (nourishing), *sharanaagati* (complete surrender) and Tattvagnan.

A question was raised, 'Why shouldn't the Ishwara be accepted as *pakshapaati* (a person who shows favoritism), that He does *paksha-paata* (partiality) of His bhaktas? If Bhagwan begins to display favoritism towards His bhaktas, His bhaktas will do the same towards their bhaktas, and other bhaktas. Then, raaga-dvesha will not be removed from their hearts.'

Narayana! Bhagwan can withstand the *aabhaasa* (illusion; appearance) of raaga-dvesha, because He is also the *adhishtaana* (substratum) of everything. However, a bhakta's hriday cannot tolerate raaga-dvesha, so Bhagwan retains His *samataa* (equanimity) even in *vishamataa* (unfavorable circumstances). He doesn't kill only Ravana; He also banishes Sitaji from His house. He gives Laxman permission to die.

In the Ramacharita you would have heard that a restriction was placed, that Bhagwan wants to be by Himself for a while, and nobody at all should be allowed to disturb Him. Laxman was made to stand at the door to ensure, on pain of death, that no person – whoever it may be – should be allowed to disturb Him. A Mahatma came. 'Take me to Rama at once,' he commanded. Laxman explained why this was not possible. The Mahatma got angry. 'If you don't make me meet Rama at once I will give a shaap that will turn Ayodhya to ashes,' he threatened.

Bhagwan had told Laxman. 'I will Myself give you the death penalty if you bring in anyone during this period.' Laxmanji thought, 'It is better that I get the penalty of death rather than Ayodhya is destroyed.' He took the Mahatma to meet Rama.

'What have you done, Laxman?' asked Ramachandra. He bowed down to the Mahatma and asked, 'What is your command for Me?'

‘I just had a wish to see You,’ said the Mahatma. ‘Now that I have seen you, I will go.’ The Mahatma went away, but Bhagwan did not give up His vow. Even regarding Sitaji, the question is raised – is the Ishwara only Sitaji’s, or does He belong to His whole *prajaa* (people)? The Ishwara belongs to all, not just to Sitaji.

*Maitreem dayaam cha saukhyam cha athavaa jaanakeepivaa,*

*aaraadhanaaya lokasya munchato naasati me`vyathaa.*

Bhavabhuti has written that Ramachandra said, ‘I can give up My friends, My compassion, My comforts and even Janaki, but I cannot give up My people who I worship.’

Rama is *lokaaraadhya* – He worships His people, and the people are *raamaaraadhya* – they worship Rama. The people do *aaraadhanaa* (worship) of Rama and Rama does aradhana of His people. He said, ‘My people are My Ishtadev (chosen form of worship). If I have to go to the forest for their sake, I will do so. If I have to leave My loved ones, mother and father, I will leave them. I will sleep on the ground if necessary. If I have to be hard hearted and leave My wife and brother, I will leave them; but I cannot leave My people.’

It is the people whose hriday is *mohaakraanta* (caught in worldly attachments) who say, ‘How did Rama leave His brother? How did He leave His wife?’ Oh my brother, had He not left them, how would Yogis keep Him in their Samadhi? Only one who lets go of all people and things, and sits alone, will be in the Samadhi of a Yogi. How can anyone who holds on to the world be in the Samadhi of a Yogi?

There is *aishvarya* (divine majesty) in Ramachandra’s life. What aishwarya? Rama does that, which even Vishwamitra could not do. He breaks Shankarji’s *dhanusha* (bow). He breaks Parashuram’s pride!

Brahma’s ansha has come into Vishwamitra, Shiva’s ansha has come into the dhanush, and Vishnu’s ansha has come into Parashuram. Bhagwan Ramachandra draws into Himself the anshas of all three – Brahma, Vishnu and Shiva. That means Bhagwan Ramachandra’s Avatar is not a *gunaavaraata* (an Avatar that has



one of the three gunas of Sattva, Raja, and Tama.). The meaning of this is that the *chaitanya* (pure consciousness) is one. The chaitanya in Raja guna is called Brahma, the chaitanya in Tama guna is called Rudra, and the chaitanya in Sattva guna is called Vishnu. The Rudra ansha came in the form of the dhanush. The Brahma ansha came in the form of Vishwamitra, and the Vishnu ansha came in the form of Parashuram. And Bhagwan drew them all into Himself. Therefore, the chaitanya in this Creation of three gunas is the Avatar of Rama. The Avatar of Rama is not an Avatar that has any of the three gunas.

Look, had Rama merely strung the dhanush He would be equal to Rudra, not superior; so He broke the dhanush. Thus there is aishwarya in Shri Rama's charitra.

There is Dharma in Shri Rama's charitra – He was true to the *pratignaa* (vow) He had made. His father gave Him one command, to go to the forest for fourteen years; and gave another command, that He should put him in prison and become the King. The father died. Bharat came and offered the Kingdom at Rama's feet. Was Bharat entitled to the Kingdom or not? Rama was entitled because He was the eldest son, but if we see it from the viewpoint of *daana* (giving away something) Bharat was entitled to the Kingdom since his father had given it to him. Bharat offered the Kingdom at Rama's feet, but Rama did not give up Satya, Dharma, or the pledge that He had made.

The *yasha* (fame; good name) in Rama's charitra is such that as per the Shrimad Bhagwat the yasha of Shri Rama is connected to every woman and every man in the world. A woman wants a husband like Rama and a *de`vara* (younger brother-in-law) like Laxman. Laxmi – the goddess of Grace and prosperity – is in the palm of Shri Rama's hand.

There are people who are owners of wealth and there are people who are servants of wealth. We have an adage '*yakshavitta*'. In earlier times people buried gold and silver in the ground in their houses. When they died they were reborn as a snake. The snake hovered round the area where the wealth was buried, and bit anyone who tried to take it. So, Narayana, people were reborn in the form of a

snake because of their *moha* (worldly attachments). Times have changed. Nobody buries wealth any more. Even so, buried wealth is discovered sometimes.

One Seth (wealthy businessman) had potted plants on the verandah of his house. The pots flowered profusely. There was an Income Tax raid at his house. The men found gold bricks under the clay in the pots. The value of the gold was some two and half crores (one crore is ten million). Narayana! So, these people are guards, not owners, of wealth although they believe themselves to be the owners. They are always afraid of losing their wealth. Can a man who is afraid of losing this wealth be the owner of the wealth? One who can't eat and can't spend it cannot be the Master of the wealth.

Ramachandra was the Master of His wealth. Even though He was the Monarch of the seven continents He did so much daan that all that was left with Him was the dhoti He was wearing. Janakiji was left with only the mangalsutra (necklace worn by a married woman). All His personal possessions and the Royal coffers were given in daan. The Brahmins said, 'Maharaj, You have given away all the land and all the wealth – so, should we continue to do vichar about Vedanta or not? You see, when we Brahmins begin to worry about protecting wealth and managing the land how can we do Vedanta-vichar?'

Ramachandra said, 'What is your command?'

The Brahmins said, 'It is true that You have given, and we have taken land and wealth. Now, You act as our Manager. All this belongs to us but You continue to look after it, protect it and nurture it. All we want is that food is sent to our house daily so that our Vedanta-vichar continues peacefully.'

*Sarvasvam braahamanasye`dam yatkinchit jagatigatam,*

*tasyaivaanugrahe`naanye`bhunjate`kshatriyaadayaa.*

All there is in the world belongs to the Brahmin. It is his compassion, because he has attached his buddhi to the Ishwara, and that is why the others are enjoying the objects of this world.

So, Raghunath Shri Ramachandra is the Purushottama (most superior person). He is a complete storehouse of Gnan, He gives teaching to Laxman. The description of *vairagya* (being free of worldly attachments) is excellent. If anyone catches any object of this world it is with the tongs of 'mine'. As soon as he binds something to himself, as belonging to him, he gets tied to it. The *granthi* (imaginary knot) is not one-sided. A person gets tied to whatever he attaches to himself. The *mana* ties itself to the things it gets attached to.

Narayana! In the Brahmapurana's section on Prakriti (Nature; the Ishwara's power of Creation) there is a story. Agni Devta came to Rama. 'Sita is my daughter,' he said. 'Now she will go to her mother's place.'

Ramachandra said, 'If Sita goes to her mother's place how will My *vrata* (vow) be fulfilled? I want to kill the Rakshasas.' Agnidev said, 'I don't give Sita permission to go to the land of the Rakshasas. My daughter will not go there.' Then he said, 'Janaki will stay with me, but I will create a living reflection of her, who can go to Ravana's place.'

The fact is that true *shaanti* (inner tranquility) stays with Rama. Shanti does not go with Ravana. He abducts her by force. She does not stay there of her own free will. Ravana compels her to stay there. So, how can she be the original Sita, the true shanti? She will be a false Sita, an illusion of shanti.

Ravana means *ahankaara* (ego; pride). The derivation of the word Ravana is given in the Valmiki Ramayana – when this Ravana passed by some place there was aloud outcry, a loud *rava* (noise), and the name of Ravana was formed from the word 'rava'. Rava means noise. There was a commotion, 'Ravana has come! Ravana has come!' People fled from their homes and went and hid in caves. '*Ravayati iti raavanah*' – one who causes people to shout and scream with fear is called Ravana.

*Rajas ahankaara*, meaning, the ego filled with the tendency of Raja guna that is filled with strong passions and hectic activity, dominates the nature of Ravana. *Taamasa ahankaara*, meaning the ego filled with the Taja guna that is filled with

sloth and deluded thinking, dominates Kumbhakarana, and *saattvika ahankaara*, meaning the tendency of Sattva guna that is filled with right thinking and peace, dominates Vibhishan.

The Sattvik ahankara takes *sharana* (shelter) in Bhagwan, whereas the Rajas and Tamas ahankaras have to be destroyed. This is the quintessence of the story of the Ramayana.

One of the greatest feats of Ramachandra was His making a bridge across the sea. Many of His other deeds – like making Nishad His friend, not killing Jayant, liberating even the vulture Jatayu, accepting Sugriva as a friend, going to Shabari's house and eating the fruits she offered, are all wonderful actions. However, building a *se`tu* (bridge) in order to cross over the sea of *moha* (worldly attachments) is the greatest creation of maryada.

Look, a setu is called a maryada. Setu also means the little barrier of clay that divides one field from another; the maryada that separated Dharma from *adharma* (that which is contrary to Dharma). And the bridge by which people cross over from one side to the other is also a setu. Setu is one of the names of the Ishwara given in the Vedas.

*'E`sha se`turvidharanah.'*

He is the setu of all, and He upholds all.

This Veda-mantra is discussed in the Brahma Sutra.

Narayana! A thought came to Bhagwan Rama, 'if I wage a war it can either be in Bharat (India) or in Lanka. The right policy, however, is to fight on the land of the enemy, so that our people are safe and untroubled.' Had He so desired, He could have manipulated matters in such a way that the Rakshasas would have come from Lanka in hoards, and been killed here. But then, how could the Rakshasis (Rakshasa women) have obtained Bhagwan's darshan? His compassion made Him decide to go to Lanka and give the Rakshasis the benefit of His darshan and get *kalyaana* (spiritual good fortune; liberation). His purpose was not only that the Rakshasas should be destroyed; He also wanted them to be transformed.

It is said that Sitaji was playing one day when she was a little girl. A parrot and his wife were sitting on a branch, engrossed lovingly in talk. Janakiji playfully threw a clod of earth at them. The male parrot was pushed off, but the female continued to sit on the branch. 'You have thrown my husband far away from me,' she told Sitaji, 'so some such occasion will also come into your life one day.' This is called *ooti-nyaaya* (correlative justice). *Ootayah karmavaasanaa* means, an avid desire to get justice. This is described in the seventh canto. Karma-vasana should not get attached to Janakiji; she is Ramachandra's shakti.

You may have heard that Ramachandra killed Bali, and Bali became the hunter who shot the arrow in the sole of Shri Krishna's foot. Even the Ishwara does not knowingly flout the rules that explain the power of karma-vasana. What is the reason? If the Ishwara were to disregard the laws of Karma, others will see Him and want to do the same.

See the maryada of the people. Ramachandra made friends with the monkeys. People are wrapped up in their own importance. A number of my friends came to meet me. They told me, 'Maharaj, how can we come and sit in your pravachan – nobody of our status comes there.' Now, what is this, if not *abhimaana* (pride; ego)? May their abhiman remain intact and even increase! I do not criticize it. However, this abhiman deprives them of the benefits of Satsang. Many useful points come up during the discourses that are extremely beneficial in vyavhar, for the shanti of the mana, and our *paraloka* (realm attained after leaving the body). And abhiman keeps these people away from all these benefits.

Rama Bhagwan was the Ishwara, of course; but while He was on earth, He was also a Samrat (Emperor). However –

*Ke`vata meeta kahe` sukha maanata, baanara bandhu badhaae,*

*Raghuvara raavari yahai badaai.*

*(Vinay Patrika)*

(It is the greatness of Raghuvara that He feels happy to call the simple boatman, Kevat, His friend, and feels great in calling the monkeys His friends.)

A person who feels satisfaction in his own wealth, family, physique, and vanity is not one who receives kripa. The one who receives Bhagwan's kripa is free of pride. Bhagwan Ramachandra is great because He made a friendship with Kevat, a vulture, monkeys, bears, and Shabari.

If we can understand any one *vyavasthaa* (arrangement; system) of Dharma in depth, that *vyavastha* will take us up to Brahmagnan. The goal of all the systems of Dharma is to obtain the Paramatma; they are all made for this purpose. For example, if you understand the *vyavastha* of the four Varnas – the Shudra, Vaishya, Kshatriya, and Brahmin – you get the concept of the Vishva, Taijas, Pragna and Turiya. If you understand the system of the four Ashrams – the Brahmacharya, Grihastha, Vanaprastha and Sanyas – you understand the Vishva, Taijas, Pragna and Turiya. If you understand the Rama Avatar, then Shatrughna, Laxman, Bharat and Rama are Vishva, Taijas, Pragna and Turiya. Similarly, if you understand the Krishna Avatar, there are Krishna, Pradyumna, Sankarshan and Aniruddha. Aniruddha is Vishva, Pradyumna is Taijas, Sankarshan is Pragna and Krishna is Turiya.

The same is true for the *vyavastha* of the *teertha* (holy places). Look, Jagannathpuri is Vishva, Rameshwaram is Taijas, Dwarka is Pragna and Badrinath is Turiya.

That means, our Mahatmas first understood the significance and experienced the Tattva, and then they settled the method. After that they explained the *vyavastha* of the Varna, Ashram, Avatar, Tirtha, rivers, etc.

This is something that even common people can understand. Meaning, it can make everybody *nirdvandva* (free of duality and disputes). *Nirdvandva* means free of raaga-dvesha; that, there is no dvandva of Dharma-adharma, raaga-dvesha, sukha-dukha, husband-wife, *bhoktaa-bhogy* (the one who enjoys-the object of enjoyment). This is called *nirdvandva*.

*Dvau dvau iti dvandvam.*

Pairs are called dvandva.

Nirdvandva is when there is absolutely no duality. So, the Brahma-Tattva is nirdvandva. It does not even have the duality of the jeeva-Ishwara. It does not have the duality of the *jagat-eeshvara* (the world-the Ishwara), or *maayaa-eeshvara* (the Ishwara's power of illusion-the Ishwara). It is the one, unbroken, infinite, supreme Satya.

Look, there is no difference of *jaati* (group) in it, like human-animal. Nor is there any difference of Sampradaya (religious Sect) like Hindu-Muslim. People give importance to one feeling for their own benefit, reducing the importance of the feeling of the other. Whenever there is fighting, it is caused by the selfishness of one or the other party. There can be no collective fight! And, this Parabrahm Paramatma is everybody's own Atma. In it there are no differences of human and animal, animal and bird, Hindu and Muslim, or India and Pakistan. There is no consideration of rich and poor, no dispute of social groups, religious Sects, caste or country, or Shastra. It is beyond all disputes and hostile feelings.

Narayana! All the Tirthas, Varnas, Ashrams, and Avatars of the Vedic Dharma are symbols to explain the Brahma-Tattva. In this, it is the comprehensive understanding that is the principal object; not the rituals, not the *sthiti* (condition; state), and not even the *tadaakaara-vritti* – mental identification. An *anushtaana* (ritual done for achieving a specific purpose) is based on karma, and the *tadakara-vritti* is based on practice, and *sthiti* is the fruit of the practice.



The anushtana is in the Vishva, the tadakara-vritti is in the Taijas, the sthiti is in the Pragna, and that, which has no need of any of these three, is the Atma-Tattva.

The Atma-Tattva does not need the sthiti, vritti, or *kriti* (action). Kriti is in the *shareera* (body), vritti is in the mana, and sthiti is in the *kaarana* (cause); and our swarup is detached from all of them.

So, Veda-Vedanta have been active for the purpose of explaining the vastu (the object that is the Atma, not separate from the non-dual Brahman that is the substratum of all that exists). Our own Self is the supreme Satya Brahman – beyond the constraints of space, time and matter, differences within the same group, and differences within itself. There is no *dvaita* (duality) in it. The *drishya prapancha* (perceived world) is negated. It is a relative truth – it seems real, but it is transient; and therefore, it is not separate from the Atma. This supreme Tattva is the purport of Vedanta.

Ramachandra's behavior is the same with Sita, Bharat, Laxman, Shatrughna, and His whole populace. It is the same with the monkeys, birds, the vulture Jatayu, and Jayant – who came in the form of a crow. It is also the same with the Rakshasas. The mukti that is given to the greatest bhaktas is given to the Rakshasas. It has been described how, in the path is Bhakti it is extremely important for the Master to have gratitude. The Bhakti-marg won't continue if the Master has no gratitude for His bhaktas. Why will anyone have bhakti for Him? They will have bhakti for others. The point is given clearly, that nobody in the world is more grateful than Ramachandra. He tells Vasishthaji, 'These monkeys helped Me gain victory over Ravana. I would not have succeeded in defeating him without their help.' Ramachandra tells the

monkeys, 'The fact that we were victorious against Ravana is because of the kripa of Guru Vasishthaji.' He does not have any feeling of having done anything Himself! He is established in the form of the Turiya Tattva.

Thus, if a Master wants his servants to have bhakti for him, it is essential that he feels gratitude for those who serve him. He should understand the people who serve him. Vyavhar does not mean just give and take – that is the gross part of vyavhar. We believe that two things are necessary in vyavhar – one is our *vaanee* (speech) and the other is the feeling of goodwill in our heart. These are the two factors of interaction with others.

*Vyavahaarah shabdochchaarananam sfurnaroopo vaa.*

(Vyavhar is the uttering of words and the feeling that prompts them.)

If we have a wish to beat someone, we do the vyavhar of an enemy, even if we fold our hands and smile at them. Vyavhar is the creation of raaga-dvesha. So, the mental impulse and the usage of words are the two factors that reveal your vyavhar.

Once, I was sitting at the *gaddi* (old fashioned office) of a Seth when a beggar came in. The Seth said, 'Send him off! Tell him to go away. How did he get in here?' Then he said, 'All right, give him a four anna coin.' The clerk gave a coin to the beggar, but he also gave some nasty abuses. Now, the four annas given by the Seth became futile. Bhagwan, who is seated in all hearts, including the heart of the beggar, should be pleased with daan, and give blessings. When the daan was given with abuses the beggar's antahkarana was pained. The goodwill in his heart did not open up and come out.

Bhagwan Ramachandra's vyavhar is vilakshan – it is extraordinary! He speaks with great goodwill with even a person like Parashuram, who abused Him. He speaks with goodwill even with Ravana, and Kumabhakarana, and Bali. A person gives only what he has. A person who trades in sugar will give sugar, what else? So, a person should be a trader of sugar. He should give *madhu* (honey; sweetness) through his mana and vani. He should give sweetness to all. This is Bhagwan Ramachandra's special quality.

Bhagwan Ramachandra's vyavhar with His brothers is amazing. He did not rule the Kingdom Himself. He distributed the four directions among His three brothers, for them to rule. 'My brother, I want only My daily food. You take the *aishvarya* (wealth and majesty),' He said. He is Turiya, you know! Turiya does not keep aishwarya.

And, what about His vyavhar with His wife? He told Sitaji, 'for you, I can bind the sea. I can kill the Rakshasas.' He had tremendous love for her. He had great love for His mother, great love for His father, great love for those who served Him, and great love for His people. All this is seen in the life of Shri Ramachandra.

For those who are *virakta* (disinterested in worldly matters), engrossed only in Tattvagnan, the only thing useful for them is talk about the *upadhi* (a superimposed attribute connected to something), and *upahita* (that, which is superimposed); *ghataakaasha* (the space within the pot, symbolizing a human heart), *mathaakaasha* (the space within a building, symbolizing the body) and the *mahaakaasha* – the whole of space (symbolizing the Paramatma). Others, however, should not allow their intellect to reject the importance of vyavhar.

When vyavhar is disdained because of vairagya, it is not the vyavhar that is disdained. In it there is identification with the Paramatma who is at the foundation of all vyavhar. Furthermore, if vyavhar is disdained without the person having vyavhar, it is an *aparaadha* – it is an offence; it is a sin. Therefore, you should understand all the points regarding vyavhar, and then interact according to the substratum of the circumstances. Your vyavhar should be *adhishtaana-anuroopa* – it should be according to the substratum of your spiritual level.

What does *adhishtaana-anuroopa* mean?

The Paramatma is the *adhishtaana* (substratum) of all that exists. This should be kept in mind when you interact in the world. The virakta are the only people who can become free from vyavhar, and live in forests, mountains and caves. They are the only people who have the competence to disdain social interaction. People who are established in vyavhar should not disdain the importance to the right interaction in society.

A person can indulge in bhoga even after getting Tattvagnan. Shri Krishna is the perfect example of this. A person can rule a Kingdom after getting Tattvagnan. Shri Rama is the perfect example of this. A person can go into Samadhi after getting Tatvagnan. Shukadevji is the perfect example of this. A person can stay in the state of a child after getting Tattvagnan. The four brothers, Sanakadis, are perfect examples of this, and Duttatreya is a perfect example of a person who wanders about after getting Tattvagnan.

So, Narayana! Whether vyavhar is done for obtaining Tattvagnan or done after getting Tattvagnan, it is stated in the Shastras that vyavhar

should be absolutely impeccable. Then there is no obstacle in getting Tattvagnan; nor is it harmed after getting Tattvagnan.

This shareer of ours is a puppet made of the panchabhootas – the five elements. It is written in the Chandogya Upanishad that a *havana* (ritual where oblations are offered into the sacred fire to the chanting of specific mantras) is done of this shareer. When we do *bhajana* (meditate lovingly on Bhagwan) we merge the panchabhootas of our shareer into the universal panchabhootas, and drop our individuality. The clay of the body is not separate from the clay of the earth. The water in the body is not separate from water. The fire – heat – of our body is not separate from fire. The air within is not separate from air, and the space in the shareer is not separate from space.

In that case, what how is our shareer separate? It is in the panchabhootas! It is a form etched in the five elements, and this form is like a passing dream. And, where is the mana? It is 'I' who is the sakshi of the mana. It is the Atma attached to the sanskaras that glimmers in the form of the mana.

We are the *nitya-shuddha-buddha-mukta* (eternal-pure-enlightened-liberated) Atma. So, the individuality is offered like an oblation, in the havan. Some people do havan in *mitti* (the earth) – they bury the shareer when it dies. Some people do havan in water – they immerse the body in a river. Some people do havan in fire – the body is burnt on a pyre. Some do havan in the air – the body is allowed to dry and disintegrate. These are different kinds of last rites. They are methods of doing havan if the individual body made of the five elements, in the five elements.

After that, the havan of the panchabhootas should be done in the mana, and the havan of the mana should be done in shanti, and the havan of shanti should be done in the Atma.

*Yachchhe`dvaangmanasee praagnastadyachchhe`jgnaana aatmani,  
gnaanaamaatmani mahati niyachchhe`dyachchhe`chchhaanta  
aatmani.*

*(Katha Upanishad 9. 3. 13).*

Bhagwan Ramachandra did *aahooti* (oblation) in water. There is a description of twenty one generations of Ramachandra's vansha in the Bhagwat. He did not come to do some anushtana, some Dharma. Whoever was born in Ramachandra's vansha became liberated from the cycle of rebirth. The whole of Ayodhya became mukta. It is described that if a Tattvagnani looks at someone with *anugraha* (Grace; compassion), or touches him, that person gets mukti. This is because the Advaita is established in his vision and his touch. The Brahman is established in them. The Brahman is in the palm of his hand and in his eyes, because a person who knows the Brahman becomes one with Him.

There is a description of Rishabhdev, that when he went to relieve himself, even his excreta was the shuddha-buddha-mukta Brahman! You people should not think that the Brahman stays in some seventh Heaven. Oh, the Brahman is right here, my brother! He is here, right now, and He is our very own Self! What we see is the Brahman, and all these differences and separateness are illusory. It is all the one, infinite Brahman.

Look, when the sukha-dukha are there, Dharma is also there. Sukha and dukha are perceived because of our vasanas, so the Shastras are not required to explain them. Dharma-adharma, however, are not known by our vasanas, and that is why the Shastras, rules, Guru and Brahmins are needed to do the *adhyaropa* (false attribution) and *apavaada* (negation of the adhyarop). We people, Maharaj, plunge deep into the subtleties and intricacies of the Shastras, so we know about it.

The story of Raja Nimi of the Ikshvaku Vansha is given after this. Raja Nimi accepted Vasishthaji as the *ritvij* (priest who conducts a Yagna) for doing a Yagna for him. He knew that having Vasishthaji as the ritvij would ensure the success of the Yagna. Vasishthaji told him. 'I have already accepted Indra's invitation. I cannot come for your Yagna until I have attended to his.' Vasishthaji went off to Indra's Yagna. (In those times people were able to go from this earth to Swarga at will.)

Now, Vasishthaji did not give any thought to whether Nimi was doing a Yagna for the purpose of going to Swarga, or for *antahkarana-shuddhi* (purifying the antahkarana). The Yagna for antahkarana-shuddhi is different, and the Yagna for obtaining Swarga is different. Nimi thought, 'Who knows how long this body will remain alive? If the body is no more, I can't do a Yagna, and if I don't do a Yagna my wealth will not be purified and my mana will not be purified either.'

Yagna means, to distribute the wealth that has been accumulated and use it for some lofty purpose. There are many people who think about doing a Yagna, but they dilly-dally, and die without undertaking it. And, to accept a goal in life, and control the mana and the indriyas, is Yagna. This is an *utsarga*. Utsarg means *niyama* (rules of self-restraint), and *daana* means to give away. This is Yagna.

Nimi wanted to do a Yagna for getting *vairaagya* (becoming disinterested in worldly matters), so he accepted another Brahmin and started the Yagna. Vasishthaji arrived while the Yagna was going on. He saw that another Brahmin was doing the Yagna for Nimi. This made him angry. He gave a shaap to Nimi. 'You were afraid that your body would drop before your Yagna was done. Let your fear come true.'

Narayana! Nimi had the vivek that a Guru is needed in a Yagna, and he completed his task. It is true that this should be done without delay, because life is indeed uncertain. Death can come at any time – Nimi had this vairagya. It was vairagya based on fear; vairagya based on a dosha. From Nimi's viewpoint, Guru Vasishtha's shaap was not in keeping with Dharma; it was against Dharma. So he also gave a shaap to Vasishthaji. 'You did not respect your Dharma because of *lobha* (greed), so may your shareer also drop.'

Nimi was skilled in *aatma-vidyaa* (knowledge about the Atma). As he said this, he gave up his shareer. The Brahmins summoned the Devtas (who are worshipped in the Yagna). 'The *yajamaana* (person who is bearing the cost of the Yagna) has died during the Yagna. This is a disgrace to the Yagna. It is harmful for the Vedic Dharma. It is a shame to the Brahmins. How did the yajman die in the middle of the Yagna?'

The Devtas said, 'We will do whatever you say.' The Brahmins said, 'If you are pleased with us, let Raja Nimi's shareer come alive again.' At that point Nimi said, 'I don't want a shareer, because raaga-dvesha, enmity-friendship etc are all connected to the shareer. In this state of being without a shareer I am getting Bhagwan's darshan continuously. So, let not my eyes blink. Let me sit in the eyes of other people – *dakshinaaksham vai purushah*'. He became the Paramatma. To sit in



the eyes means to become the drashta, to become the swarup of the Paramatma.

Narayana! Nimi was not one of our seasonal drashtas! A seasonal drashta is wrapped up in only one sphere. He is the drashta of one antahkarana. The feeling of being a separate 'I' remains intact, and he believes himself to be the drashta. His 'I' is separate from the 'I' of other drashtas. For him, *de`sha-kaala-vastu* (space-time-matter) is not *mithyaa* (a relative truth; something transient); it is Satya. Such drashtas are seasonal drashtas, meaning, they sit for half-an-hour or so with the feeling of being a drashta. Then they become free of this temporary feeling and continue with their involvement in a worldly life.

These are people who become a drashta when it is their time for doing dhyana. The rest of the time they do vyavhar as a *jeeva* (Atma attached to a body; an individual). The principle of Vedanta us that *avidyaa* (nescience; believing the impermanent world to be the Satya) cannot be removed unless and until the drashta experiences that he is the Atma that is not separate from the non-dual Brahman.

And, you think that you can know yourself to be the drashta without Vedanta. However, without Vedanta you cannot know that you are the Brahman! This is the basic position of the Upanishads, and the principle of Shankaracharya. Without this there is no Vedanta. A person can become a self-established leader without Vedanta. He can become a follower of the Sankhya or Yoga Darshan, or the Jain religion. But where Gnan about drashta Atma being the Brahman is missing – there is no bodha of the *mahaa-vaakya* (ultimate statement of the Upanishads) of Tattvamasi (Tat = That, the Brahman, tvam = you, the Atma, asi = is. You are the Atma that is the Brahman) etc. This is an irrefutable fact.

Nimi was established in the eyes. He had vairagya and vivek, and he was a bhakta. The words of Guruji came true: ‘your body will drop.’ Look, all restrictions and influences caused by others are limited to the shareer and the mana. Practices like *shakti-paata* – where an accomplished Guru places his hand on the disciples head and sends him into a Samadhi – come under the principle of Tantra (a doctrine of the Shaktas). It is mentioned in a few places in the books of Vedanta. Yoga Vasishtha has a mention of shakti-paat.

A commentary of Vidyaranya Swami’s ‘Jeevanamukti Vivek’, called ‘Poornananda Kaumudi’ describes shakti-paat in detail. There are books on Tantra, like the Tripura Rahasya. Books on Tantra means, *gaddam-gadda!* Gaddam-gadda means, a hotchpotch where Dharma-adharma, *sadaachaara-duraachaara* (right behavior-improper behavior), *khaadya-akhaadya* (to be eaten, not to be eaten) etc are indulged in. All these are included in the principle of Tantra.

So, Narayana! People who do shakti-paat can only influence the *praakrita-jagata* (the world created by Nature, the Ishwara’s power of Creation), the things created by Prakriti.

The Ishwara can influence Prakriti. If *pralaya* (total dissolution) happens, only the Ishwara can awaken Creation again. And only the Ishwara can put Prakriti to sleep. This *kaarya-shareera* (the body and mind that are the effect of Prakriti) can be hypnotized or mesmerized, by someone who has cultivated the power to do so. Such a person can influence you into saying whatever he wants you to say. I have met many people who do shakti-paat. A person speaks when the person who controls him tells him to speak, and becomes dumb when he is told to keep quiet. I have seen all this.

The influence of such people does not extend beyond the mana, buddhi and shareer. And, if you say, 'I am not the mana, buddhi or shareer that you can control. I am the nitya-shuddha-buddha Atma' – can anyone influence you? No, he can't. So, the influence of those who do shakti-paat is limited to the domain of Prakriti – the *kaarya* (effect), not the *kaarana* (cause), which is ruled by the Ishwara. And our swarup is separate from both the karya and the karana. It is wonderful! It is the Brahman!

So, Nimi's shareer dropped, but Nimi remained in his Self. He became the purusha (Atma of the universe) and sat in the eyes of all. Vasishthaji Maharaj, however, is the Paramatma (one with the supreme Atma) – he did not sit anywhere. He had to become the son of Urvashi. Urvashi is the *naaraayanee-shakti* (Narayana's shakti). That means she is Bhakti. Vasishthaji became her son. His Gnan remained intact. His Gnan when he was Brahma's son remained even when he became Urvashi's son. Only the shareer changed. It is in this vansha of Nimi that Sitaji was born. Many other glorious Kings were born in this vansha.

It is described after this that a person who gets Bhagwan's *anugraha* (Grace) becomes the form of *aahlada* (delight; joyfulness) and makes other feel happy. An *ansha* (portion) of Brahma manifested as a *varadaana* (boon) at the house of Atri and Anasuya. I speak more from the viewpoint of Vedanta. Others who do the ritual Bhagwat *saptaaha* (a seven day ritual) cannot give more than an hour for the ninth canto. Here, by the Ishwara's kripa, I can narrate it at some length.

So, Narayana! Atri means the Paramatma, you know! He, in whom the three are not present, is *a-tri*. Tri does not mean the *triguna* (three gunas of Sattva, Raja and Tama). Nor does it mean the three *avasthaa*

(states of waking, dreaming and deep sleep). It does not mean the *triputi* – the triad of Brahma, Vishnu and Mahesh, or the three *loka* (realms) of Swarga, Prithvi and Patala (the nether world). A Mahapurusha who knows that he is the form of the Brahman is called Atri. No karana, no karma, and no karya – such a person is called Atri. And his wife is Anasuya, who sees no guna-dosha in any.

Who is the wife of a *jeevanmukta* (one who leads a liberated life)? The wife of a *jeevanmukta* is one who is free of raaga-dvesha. What son did they get? The son they got was Som. Where was he born? He was born from the *drishti* (vision; eyes). That means he was not formed of the panchabhootas; he was formed of Gnan. He was not created from *veerya* (sperm); he was created by drishti. Som means Chandrama (the moon), who gives the daan of aahlad to all, gives the soothing delight of moonlight. Som is not the gross body of the moon that circles the earth. Som is that, which gives the daan of joy to the whole world.

*Somo gnaaaansha sambhootah atrine`tra samudbhavah.*

(Som is the ansha of Bhagwan's Gnan, created through the eyes of Atri.)

Just see Bhagwan's anugraha! No matter how much the Chandrama reduces, Bhagwan fortifies it again. It almost disappears on *amaavasya* (the night of no moon), and becomes full on *poornimaa* (the night of full moon). The Chandrama, however is not inclined to either the amavasya or purnima – he has *pre`ma* (love) for Rohini (a planet). Rohini is *bhagavad-bhakti* (bhakti for Bhagwan), and Chandrama gets sukha only from Bhagwan's bhakti. Bhagwan's kripa manifests in the form of aahlad in Chandrama, and he is partial to Bhakti. Where Bhakti is, that is where Chandrama will be. And, it is shown that the aahlad in it is not Chandrama's. Who is the aahlad in Som? It is Bhagwan Himself!

*Somo bhootvaa rasaatmakah.*

(It is I who becomes Som in Chandrama in the form of the *rasa* – sweet emotion.)

If people see Chandrama every day they will understand that this is his *guna* (good quality). Bhagwan replenishes Chandrama when he wanes in time. As long as there is milk in the vessel you go on drinking it. When the vessel becomes empty, it is refilled. So, Bhagwan replenishes Chandrama, and that is called *pushti* – it is nurturing; fortifying.

*Ruchi* (inclination; liking) for Bhakti, but not for karma? So, Daksha gave a shaap to Chandrama. A *kalanka* (black mark) got attached to him. Daksha means a person who works with great dexterity, and is skillful in *vyavhar*. A person who is a great social reformer and a leader of people will always be critical of the *nivritti-paarayana* – the Sadhus who have an inclination to withdraw from worldly matters. People involved in worldly matters say, ‘These idle people are a burden on society. They do no work, eating on the earning of other people. Why don’t they organize welfare activities for laborers and the very poor?’

So, Daksha’s thinking was also that everybody should be involved in some activity. Just as family planning is advocated these days, in those days importance was given to increasing the population. Narayana! When the population reduces, it needs to be increased. Daksha said, ‘these idle people don’t get married, they don’t get children, they do no business or trade, and they don’t even do farming! They make no effort to improve society. They are a burden to society. They have only destroyed their mother’s youth and wasted their father’s sperm by being born.’

Daksha was opposed to Chandrama. He was angered by Chandrama's inclination for Rohini, and his lack of interest in amavasya and purnima. So he gave a shaap to Chandrama.

Actually, this was a mistake on the part of Daksha. Chandrama gives aahlad to all with his moonlight. Many of the items required for a Yagna, like *jau* (millet), *til* (sesame seeds), jaggery, rice, etc dry up in the heat of the sun. They become fresh and juicy when they soak in the sweetness of moonlight. Isn't this nourishing of plants helping the world? This is also contributing to the Yagna. The fact is that in spite of being inactive, Som is also a form of Bhagwan's pushti. Therefore, Chandrama gives pushti to the Yagna. Daksha, however, did not understand the swarup of Chandrama. He did not understand the purport of the inclination for withdrawing from worldly activities.

Narayana! If the old and important people continue to remain in *pravritti* (worldly activities) it deprives the younger generation of the opportunity for their progress. Therefore, it is right that elderly people retire, and hand over the task of handling worldly matters to their next generation. These people don't understand the quintessence of the principle of giving up. They don't understand that giving up accumulation teaches us that everything has to be given up one day.. So, we should not go on hoarding.

To not increase the vansha, nor accumulate, not get involved in business, not to do any stunts – this also benefits society; else, had all the highly intelligent people who chose to be *nivritti* parayan been involved in money-making, they would have been highly successful. We people get so much even without trying to earn money, that if we were to apply ourselves to earning wealth we would earn far more than you!

Don't be under the impression that we would make only losses. We are smart enough to make a greater profit. Therefore, it is better for the people involved in earning worldly wealth that the more intelligent people remain nivritti parayan!

Budha was born to Chandrama. Navadha Bhakti (nine types of Bhakti) is described. Later, Bhargava is born, and Parashuram is born.

I will tell you more tomorrow.

: 6 :

I will first tell you of an *aakshe`pa* (accusation), that the Puranas describe the Surya (sun) as being below, and the Chandrama (moon) being above it. Furthermore, our own Jyotish Shastra – the science of astrology – describes an eclipse where the Chandrama comes in between the Surya and the Prithivi (earth), causing a solar eclipse. A lunar eclipse is caused by the shadow of the Prithivi falling on the Chandrama. Now, the question is, didn't our Rishis of yore know that the Surya is above, and the Chandrama below?

Very well; if I ask you whether the eyes are below or whether the mana is below – or, whether the eyes are above or the mana is above – what will you say?

The eyes are turned towards the outer world and the mana is turned towards the inner world. The *adhide`vtaa* (presiding Devta) of the eyes is the Surya, and the *adhidevta* of the mana is the Chandrama. The mana is more *antaranga* (internal) than the eyes. The external world is seen with the predominance of the eyes; the world of *upaasanaa* (loving worship) is seen with the predominance of the mana, and the world of Yoga and Gnan is seen with the predominance of the buddhi.

There is a *yukti* (method; logic) for understanding the Puranas. There is a book called 'Purana Samhita'. It explains how the Puranas should be read in order to understand them correctly. If you read them on your own, without knowing the original style used during the period they were written, or without understanding the subtle indications and references, under the guidance of a knowledgeable person how can you grasp the purport accurately? These days, students go to a well-stocked library of old books and read a few of them on their own to get



the gist. Narayana! Before reading ancient works it is necessary to know the lifestyle, customs, style of speaking and narration, etc of that time, to understand them properly.

These ancient books are not comprehended correctly by people in present times unless studied under a competent guide. There are several points in the Jyotish Shastra – the science of astrology – that are known only those who have studied under the Guru-parampara (traditional knowledge handed from Guru to disciple in an unbroken line). Others don't understand them.

A gentleman gave someone a mantra. He said, 'Say "ttha-ttha" at the end of the mantra each time. This is written in the Tantra Shastra.' The man came and asked me, 'Maharaj, what does this mean?' Now, unless this is explained by the Guru, how will anyone know its significance? 'Ttha-ttha' means '*svaahaa* – I have given this offering to the Devta.' When doing the anushthana the person should say '*svaahaa*'. This cannot be known by reading a book.

So, the Surya is helpful for the eyes to see the gross outer world, and the Chandrama is helpful for the mana to see the subtle internal world. All right; how is the Chandrama helpful for the mana? It is clear how the Surya enables the eyes to see the world outside, but how is the Chandrama helpful for the mana to see the *vishaya* (objects of the senses)? This is not so easy to know.

The mana is made by the *anna* (food) we eat. 'Like the anna, so is the mana' is a common adage. Everything we absorb through our indriyas – Sattvik, Rajasik and Tamasik – makes the blood. Our food makes the *veerya* (semen), as well as the mana. And, the anna we eat does not grow without the light of the moon. Therefore, the mana is nurtured by

moonlight. The sun helps the eyes to see the external world and the moon helps in the development of the mana through food, and in the thoughts and memories it selects. This is why the Chandrama is above and the Surya is below.

Narayana! Now I will tell you about the Chandra Vansha. The *nirguna brahma* (the Brahman that has no attributes) is analyzed through the Upanishads and the buddhi. That means, the buddhi that is awoken by the Maha-vakyas obtains the bodha of the *pratyakchaitanyaabhinna* (the pure consciousness in the individual that is not separate from the) Brahma-Tattva. That means, the person gets the Gnan that the Atma is the Brahman. Whenever this Gnan arises, it is always produced. In actual fact, the Atma is Gnan-swarup. When the Gnan-vritti that destroys agnan rises, the *ghata-gnaana* (knowledge about the ghata – the pot – that symbolizes the body) rises, and dispels the *agnaana* (ignorance) about the ghata. Ghata-gnan is *janya* (created) however, it is produced by knowledge.

You see the ghata with your eyes, and Gnan about it rises in your *hridaya* (heart), and agnan about the ghata is removed. Janya means, it has to be created in our hridaya. *Shuddha* (pure) Gnan does not have the capacity to destroy agnan. That means, the Gnan-swarup Brahman – the Gnan swarup Atma – has always existed. In spite of this, agnan is also there! Therefore, the Gnan-swarup Atma does not do the work of destroying agnan; it neither creates nor destroys anything. The Gnan that destroys agnan is a knowledge that is produced.

Now the question is: how can the Brahman be an object of Gnan? That means, how can it be created in our antahkarana? If we want to create Gnan in our antahkarana about some *roopa* (form; appearance) it is

created by seeing the object with the eyes. If we want Gnan about some smell we have to obtain it through the nose. Gnan about flavor is obtained through the tongue. Gnan about sound is obtained through the ears, and Gnan about the texture is obtained through the skin. Gnan about something in the past is obtained through *smriti* (memory) and *vichaara* (reflecting on the topic).

However, Gnan about an object that the buddhi has never seen is *shaashtra-janya* (obtained through the Shastras). In this, it is the *vaak-jyoti* (words that illuminate) that is used. This Gnan is attained through the Mahavakyas like Tattvamasi (Tat = That, the Brahman, tvam = you, the Atma, asi = is. You are the Atma that is the Brahman) of the Upanishads. Neither have the indriyas ever perceived the Brahman, nor has the Brahman ever come into *dhyana* (meditation) done by the mana; and nor has It been an object of the buddhi. The Atma's infinite essence can only be imagined by the buddhi; it can never be a direct personal experience.

So, the Gnan that removes agnan rises from the Upanishads, and Mahavakyas like Tattvamasi are needed for this. That means a person gets the Gnan that the Atma is the Brahman. Pure Gnan is not useful in creating or destroying. The Gnan that comes from the Upanishads is what destroys agnan. Furthermore, Gnan about the *ananta* (infinite) is not possible without the Upanishads, without the Mahavakyas.

You may say that you will say 'Tattvamasi' in English. That is very good. You can say it in any language; it will be vakya-janya – it will be produced by speech. The meaning must be that the true swarup of your 'I' is not separate from the infinite, complete, non-dual, eternal Brahman that is not separated by space, time or matter. The *prapancha*

(interactive world) has no existence in it. You must have this knowledge. If this is the swarup of the Gnan, you cannot know it without its being explained in some language, no matter how many commentaries you listen to.

I had a friend who would advise people to not make anybody their Guru. 'Then what should we do, Maharaj?' people asked. 'Do what I say. I am absolutely against making anybody a Guru. Don't listen to the Shastras. Don't listen to discourses. Don't have shraddha.' 'Then, what are we to do, after all?' they asked him. 'Do what I say. Listen to me. Don't do vichar on the Upanishads. Do vichar on what I tell you.'

Now, the people who listen to these discourses have a different kind of buddhi. If their buddhi does not grasp the inference of what I am saying, what can I do?

All right; now see the point in Bhagwan's *avatarana* (descending as an Avatar). This avatarana is of two kinds. One is in the Surya Vansha and the other is in the Chandra Vansha. The Surya Vansha is in two places – in the eyes, in which Dharma-kriya should be present; and in the buddhi.

How is it in the buddhi? '*Dhiyo yo nah prachodayaata*' (the Gayatri Mantra that asks for the buddhi to be purified). Now, where is this Chandrama? On one side is the buddhi and on the other side are the eyes, and the Chandrama is in-between them. The *sthoola-srishti* (the gross world), and the *bauddha-pratyaya-roopa srishti* (the world that the buddhi believes to be real) are on the two sides, with the mana in-between. The Chandrama is in-between the Prithivi and the Surya. It is the *adhi-de`vtaa* (presiding Devta) of the mana.

Two things are needed if you want to seek the Ishwara. One is enquiry, and the other is earnestness in your search. Some people seek to know Him, but their search is half-hearted. They get distracted and get diverted to other things. And, there are people who are earnest in their search, but they lack the buddhi. Such people go onto the wrong path. This is called *priyataa* (being lovable). So, the mana is dominated by priyata, and the buddhi-Tattva is dominated by enquiry.

The Chandra-pradhan Devtas – we say Ramachandra, Krishnachandra – have a predominance of priyata. Have you ever heard of Vishnuchandra, Narayanachandra, Brahmachandra, or Nirgunachandra? There is no Chandra-Tattva in the Nirguna, Brahman, Vishnu, or Narayana.

Look, there is vasana in us, and there is buddhi as well. When a person's vasana becomes weak he can investigate the Paramatma with his buddhi. However, if vasana is strong it creates obstacles repeatedly. So, what is the method for attaching even the vasana to Bhagwan? The method is that Bhagwan takes an Avatar in the Chandra Vansha. That means, Bhagwan comes into our mana, and we attach our prema to Him. And, Bhagwan comes into the buddhi and we direct our enquiry to Bhagwan, investigate the *paramaarth*a (supreme spiritual truth).

I will tell you something very light and easy now. The Prithivi is a planet, the Chandrama is a planet and Vrihaspati (Jupiter) is a planet. There was a time when Tara (a planet) was in-between the Chandrama and the Vrihaspati. I am telling you about astronomy. The Chandrama is of two kinds. One circles the Prithivi and the other circles the Vrihaspati in the form of his *patni* (wife) Tara. Patni means, *sahacharinee* – one who always walks with her husband.

Later, Chandrama's power of attraction increased, and Tara was pulled closer to Chandrama, and further away from Vrihaspati. Vrihaspati said, 'This Tara (*taaraa* means a star) should be drawn closer to me.' There was a conflict of *aakarshana-vikarshana* (attraction-repulsion) between Vrihaspati and Chandrama. Both tried to pull Tara towards himself. Shukra (the planet Venus; shukra also means semen) came to help Chandrama, and Indra came to help Vrihaspati. There was a conflict that resulted in a portion of Tara becoming detached. The question arose as to who the detached portion should go to. Brahmaji gave the decision that this piece of Tara should go to Chandrama, and Tara should go to Vrihaspati. The portion that came out of Tara was called Budha (Mercury). It is green in color. Vrihaspati is yellow, and Chandrama is white.

Let us leave the planets now, and talk about Bhagwan. The adhi-Devta of the mana is the Chandrama. The mana should be used for Bhagwan's *smarana* (memory; remembering Bhagwan) and *chintana* (thinking about Him seriously), to get Bhagwan's avatarana. The image that comes into your antahkarana is according to the object of your smaran and chintan. And, when the *roopa* (form; appearance) of Bhagwan comes into your antahkarana, vasanas will leave it, and that much of free space will be filled with Bhagwan. He will be seen clearly in your antahkarana.

There is an *uttaara* and there is an *avataara*. When a human being rises above the ditch of vasanas into which he has fallen, and becomes a Sant (Mahatma), it is his uttaar. That means he has risen to a loftier state. And when Bhagwan comes down to our level, it is an Avatar, and

we take the support of the Avatar to understand the Parabrahm Paramatma.

Parashuram came in the Chandra Vansha because of his mother, Renuka. Parashuram Maharaj negates the belief that *bhautika bala* (physical strength; the power of an object composed of the panchabhootas) is needed for obtaining the Paramatma. If you read the Bhagwat in its original form, you will get this knowledge. The *churu* (divine food given by the Devta worshipped in the Yagna) was exchanged. The Mother and daughter exchanged the churu they had been given. A Brahmin temperament should have been born to the Brahmin (Renuka) but a child of the Kshatriya temperament was born instead. And a child of Brahmin tendencies was born to the daughter who was of a Kshatriya family, due to this exchange. The Brahmin child was given shakti to fortify his strength.

Look, the Brahmin-shakti is the buddhi-shakti, and the Kshatriya-shakti is the *praana-shakti* – the power of the life spirit that gives vitality. The Brahmin-shakti is the Turiya, the *pragnaa* – the right intellect. The Kshatriya-shakti is the *pragna* (Pragna), in which almost everything is destroyed. The Vaishya-shakti is the Taijas; it contains *kalpanaa* (imagination; things that are imagined as Satya), and the Shudra-shakti is the Vishwa in which karma is done. This is how the world functions.

I will tell you one thing about the Chandrama in this context. Vrihaspati is a great *daarshanika* (philosopher) – you all know that as far as wisdom is concerned, he holds the highest position. Chandrama is very attractive. Vrihaspati was always engrossed in Tattva-chintan. He did not look after his wife. Chandrama was very beautiful. He attracted Vrihaspati's wife, Tara, towards himself. People who are wise and

intelligent should also look after their wives, you know! If they neglect their wives and become engrossed in other matters, some beautiful man will attract their wife and lure her away. A cause for fear arises. This is absolutely a worldly problem.

Now, another thing that happened was that an *aave'sha* (upsurge) of Narayana came into Chandrama, and an avesh of Laxmi came into Tara. When Bhagwan is born it is necessary that His avesh comes into the mother and father whose child He becomes. Bhagwan's Avatar is not to any father and mother created by Prakriti. His parents should always be *apraakrita* (not created by Prakriti). This is why an avesh of Laxmi in Tara, and of Narayana in Chandrama took place. Budha was born of this union. However, then his name was of the Chandra Vansha, because Som is, himself, *yagnaatmaka* (created by a Yagna). He is an Avatar of Bhagwan. Later on Pururva was born in this vansha.

Now – is it possible to obtain Bhagwan without being *budha* (enlightened)? A person has to be budha to obtain Bhagwan. In this, Brahma's avesh is also there, because the Vedas appear. Budha is Vishnu-swarup – he is a form of Vishnu. Pururva is the form of Brahma, and Urvashi is a Narayani-shakti, and she was married to Pururva. These descriptions are given in order to increase bhakti, for people to understand that we have to attach our prema to Bhagwan, to obtain Him.

Narayana! The *saguna* (with form and attributes) Ishwara will not be obtained unless Bhakti is combined with Gnan. If Bhakti is primary and Gnan secondary, you will obtain Rama, Krishna or Narayana, who are saguna. For obtaining the *nirguna* (without form or attributes)



Brahman, it is Gnan that is required. For obtaining the saguna Ishwara, Bhakti and prema are both required.

In my opinion, Bhakti is an independent *saadhana* (method) for obtaining the saguna Ishwara, and Gnan is independent in obtaining the experience of the oneness of the Atma and the Brahman. The oneness is Paramartha; the antahkarana that has bhakti and obtains Bhagwan is a *vyavahaarika-sattaa* (an existence that enables interaction). Vyavharik-satta does not have the capacity to negate Paramartha, and Paramartha is not opposed to Bhakti. And, if there is bhakti in the antahkarana, it does not harm the Brahman, or Brahmagnan, in any way. If the Brahman is present in the *jaagrita* (waking state), and Bhakti is present in the *svapna* (dreaming state), does it mean that the Brahman of the jagrita has died, or that the Brahman killed the Bhakti of the svapna state? They both have a separate existence in separate states. The feeling of *baadhya-baadhaka* (hindered-the one who hinders) is in the *samaana-sattaa* (existence on the same level), not in *vishama-sattaa* (unequal levels). This is a firm declaration of Vedanta. The thirst of the dream state cannot be quenched by the water of the waking state, and the thirst of the waking state cannot be quenched by the water of the dream state.

Narayana! Bhakti is in that *sattaa* (existence) in which the antahkarana exists, the jagat exists, in which there is a Creator of the world, and in which the Creator of the world takes an Avatar. In that vyavhar-satta Bhagvad-bhakti is as real as you, I, speaking in this hall of Prem Kutir, and the pravachan.

And the satta that cannot be negated is infinite, non-dual, and whole in itself. Even when a person gets the bodha of the eternal Paramartha-

Tattva, this satta cannot be negated, because it is the Atma-satta. It is the Paramartha-satta. In this, there is no world and no Creator of the world; no Avatar of the Creator, and no bhakti for the Avatar. Now, you have to see where you are seated. Have you got the bodha of the Paramartha, or not?

I am explaining to you that the *jignaasaa* (wish to know) of the people whose viewpoint is vyavharik is of a different kind. If you believe that there is no sukha in Vedanta, no *paramaananda* (supreme joy) in it, how will you have any inclination for Vedanta? Therefore, you should first attach the Som-Tattva to Bhagwan, and also attach the Saurya-Tattva to Him. This is called *agnisoma* in the Vedas. There is a heating power in the body, and also a cooling power. Use the heating power to burn agnan, and use the power of Som to attach your prema to Bhagwan.

Look, my friend, I know about each and every subtle inference of the Puranas and the Upanishads of the Sanatan Dharma (the Vedic philosophy of eternal righteousness that has no beginning in known time). You may agree or disagree, or you may not understand; but I have full knowledge about the *sad-bhaava* (benevolence) and *sad-abhipraaya* (purpose of the well-being of all) of whatever is said in the Shastras.

I am telling you about Dharma.

The *stree-shareera* (female form) is Som-pradhan. It is dominated by Som. Som-pradhan means Chandra-pradhan. And the *purusha-shareera* (male form) is Saurya-Tattva-pradhan. It is dominated by the Tattva of the Surya. This is the difference in them. As far as the principle of equal

rights is concerned, both can sit in the Parliament; become a President or Prime Minister, or Ambassador. There is no dispute to this.

However, the fact remains that only the stree-shareer has the capacity to bear children. This is the law of Prakriti. Only Som is *grahana-pradhaana* (dominated by accepting; receiving). Therefore there is a difference in their actions and behavior. The purush-shareer creates veerya; this is not possible for a stree-shareer to do. Isn't this a difference made by the Ishwara? The Atma is one, and the shareer of both are made of the same panchabhootas, and both are made by Prakriti. The Ishwara is the same for both. All this is true and undeniable. However, the fact that the purush is veerya-pradhan and the stree is *garbhaadhaana-pradhaana* (dominated by the capacity to get impregnated) creates a difference in their actions. The purush does not have *rajo-dharma* (monthly periods). Why not? You can file a case in the Court of Bhagwan to object to this injustice!

The Chandrama is the Devta in the Som-pradhan shareer. There, the mana gets *rasa* (sweet emotion). It is the nature of Som to absorb *rasa*. At times, this is also present in the purush. Then, why is there the difference in the Dharma (inherent nature) of the two? To make the family life *sukhi* (happy and comfortable), and make the world *sukhi*, is the task of the stree-shareer.

These departments of dharma were created – '*tyaaga pradhaano purushasya dharmah tapa pradhaano naaryaah*'. This is a *sootra* (aphorism) from the Bharadwaj Mimansa. It means that the dharma of the male is dominated by *tyaaga* (giving up), and the dharma of the female is dominated by *tapasyaa* – endurance, and self-restraint. This is the difference in the Som-dharma and Surya-dharma.

Urvashi came into the Chandra Vansha because of Pururva. She is a Narayani-shakti. There are six shaktis of Narayana, like *aishvarya* (divine majesty), Dharma, Gnan, vairagya, etc, and accordingly, Urvashi gave birth to six sons. All six attained mukti. The process of mukti is that they all got Gnan and were liberated from the cycle of rebirth.

An amazing episode in the ninth canto is that Agni (fire) and the Vedas emerged from Pururva. Where do the Vedas manifest? I will tell you. Look, words are uttered by the *vaak* (speech). The function of the tongue is not only uttering the speech we hear. There is a Vaikhari-vani (vani means speech) in it, and there is a Madhyama vani in the Vaikhari vani. There is also a Pashyanti vani that utters words, and in the Pashyanti vani there is a Para vani which also utters words. That means, there are four kinds of vanis – Para, Pashyanti, Madhyama and Vaikhari.

This srishti is not limited to what we hear and know. It is more subtle. For example, you have the instrument of a radio that instantly catches what is said in distant places like America, Russia and China. Do you imagine the possibility of an instrument that can catch what has been spoken in the past? That means, you can hear a broadcast that was made in any other place, like Russia, six months ago? Very well; can anyone imagine what will be broadcast on a radio six months hence?

What our Mahatmas of yore did is to create instruments within their body, which could catch sounds from far off places the way the radio does. They developed the power to hear through the instruments of the ear and the hriday the sound waves that spread in space. Whether you believe this or not depends on your own buddhi and understanding.

There is a rock near Mussoorie. A gentleman used to go and sit on it in solitude. He wrote a book. Fifty years later another gentleman did the same. It was found that the books of both had the same content, only the titles were different. When the two books were brought before people, it was decided that neither gentleman has stolen the content from the other. The first could not have stolen it anyway; the later one was a man of impeccable integrity. He was absolutely incapable of plagiarism. Then, how did the same ideas come to both, with a gap of fifty years between them? The people made another gentleman – who knew nothing about all this – sit on the rock and asked him to write his thoughts. It was found that he was getting identical thoughts, too!

Narayana! I told you this because you have to take yourself into a suitable *mana-sthiti* (state of mind) for the Vedas to rise in it. I will tell you something very simple. I was about nineteen or twenty at that time. Sudarshanji Chakra and I generally stayed together most of the time. Once, when we were in Ayodhya, we went somewhere. We both chose a different place to sit by ourselves. We both started to write. Later on we found that we had written identical poems! How did this happen?

You see, just as substances of the outside world merge, the thoughts of the mind also merge with each other. I see shlokas in my dreams. I see them written in clear letters in my dream. These are shlokas that I have never seen or heard in my life. Where do they come from? This is called the *udgama* (source; rising up) of the Vedas. What happens is that enlightening words that already exist appear in the buddhi in a form that is not in a script of any known language.

Just as the same idea comes into the mana of two people, *smriti* (memory) also comes into the mana of two people. The Vedas are a huge accumulation of Gnan. They are created simultaneously in the srishti. *Shabda* (sound; word) is a Tattva, just as the earth, water, fire, air and space. There is also a Tattva called the mana. The shabda manifests when the mana is in a receptive state.

I had gone to visit a Christian High School. The people told me, 'Maharaj, the Ishwara has been defeated here.' 'How was He defeated, my brother?' I asked. They said, 'An excellent speaker, who is a Communist, gave a talk to the students yesterday. He convinced them that there is no Ishwara. And, even if there was an Ishwara once, he is dead now. The third point he made is that the people who tell you things in the name of God are poisoning your intellect. He received great support and appreciation from the students.' This is how the Ishwara was defeated in that school.

You see, there are people who have not studied anything about the Ishwara, the Brahman. They listen to the *naastika* (atheist; non-believers) and get convinced by what they say. The Ishwara is not defeated; it is the people who were defeated.

So, where does the manifestation of the Vedas happen in the life of a person who wants to obtain the Ishwara? When the mana is primary and the buddhi is secondary, Bhakti is predominant in the person. When the buddhi is primary and the mana – meaning vasana – is secondary, Gnan is predominant in the person. The person gets Brahmagnan. When Gnan becomes secondary and vasana is predominant, the person will either become attached to the objects of

this world, or he will become attached to Bhagwan. The origin of the Vedas has been described in order to explain the power of Bhakti.

Now, the definition of the Yadu Vansha is described in the path of *bhagvad-pushti* (Bhagwan's nurturing His bhaktas). Yadu's is an extraordinary lineage. If you see the origin of this lineage, you will wonder how Bhagwan could be born in it, unless it had a Devta-ansha. It is impossible for Bhagwan to come into a Vansha that has a Daitya-ansha! Sahasrarjuna is a Chandravanshi, but Parashuram kills him. Why did Parashuram kill Sahasrarjuna? The fact is, Sahasrarjuna is *garva* (arrogance); he is *abhimaana* (pride). 'I have a thousand hands' means, 'I can open a thousand factories. I can shoot five hundred arrows at a time.' This vanity about one's great capabilities is Sahasrarjuna. Parashuram was born for destroying this.

Look, mantras stay in the Brahmin and *havishya* (the ghee offered into the sacred fire of a Yagna) stays in the cow, and Bhagwan Parashuram is the form of Yagna. A Karma (Vedic ritual) is not siddha (accomplished) without Yagna. It is described that Sahasrarjuna first went and stole the *kaamadhe`nu* (wish-fulfilling cow). The havishya that is offered into the sacred fire was destroyed. After that, Jamadagni (Parashuram's father) was killed by his sons, so the Brahmins were destroyed. That means, Sahasrarjuna destroyed the mantra as well as the havishya.

There is another strange point in this – when Parashuram killed Sahasrarjuna, Jamadagni rebuked him, eulogizing the virtue of forgiveness at length. 'We are Brahmins,' he told Parashuram. 'To do *kshamaa* (forgive) is our guna.' However, the fact is that nobody should interfere with what Bhagwan does. I can give examples from the

Puranas about how anyone who tried to interfere in Bhagwan's work was harmed. A person who tried to meddle with Shri Krishna's work will be harmed.

You will remember how Balaramji rebuked Shri Krishna for tying Rukmi up. 'You have tied Rukmini's brother – your own brother-in-law – to the chariot!' he said. 'This is most inappropriate. You have humiliated a relative.' Krishna smiled inwardly. Do you know what happened later on? Balaramji himself killed Rukmi! Krishna smiled at the irony – the very person who objected to tying up Rukmi found it right to killed him! This is what happens when anyone tries to interfere in Bhagwan's work.

Jamadagni had rebuked Parashuram for killing Daityas.' It is very wrong for Brahmins to kill,' he said. 'You should have forgiven Sahasrarjuna. Go to the *teertha* (pilgrim places) and atone for your sin.' Parashuram obeyed his father. The Daityas came and killed Jamadagni.

There is a description that Jamadagni had once become so angry that he told Parashuram to kill his own mother, Ranuka. He forgot the principles of kshama that he had preached so emphatically! 'Kill your mother!' he told Parashuram. 'Kill your brothers.' This made Parashuram smile. 'Oh, what a lecture he gave me about forgiveness being a virtue of a Brahmin when I killed Sahasrarjuna! Now he is telling me to kill my mother and brothers!'

Parashuram obeyed his father's command. He killed his mother and brothers. Jamadagni was very pleased. 'My son, ask for a *vara* (boon),' he said. 'Respected father, I ask for this vara – let my mother and brothers come alive again, and let them not remember that I had killed them,' said Parashuram. This is what happened.



Look, why did Renuka feel attracted to Chatraratha Gandharva? (Gandharvas are celestial musicians) You have read in the Gita (10. 26) Krishna says, '*gandharvaanaam aham chitraratha* – among the Gandharvas I am Chatraratha.' Chatraratha Gandharva is Bhagwan's *vibhooti* (grandeur). So, the attraction that arose in Renuka's mana was not for the ansha of the Gandharva; it was for the *bhagavadansha* in him. It was mental, not physical. Therefore, Mahatma Jamadagni should not have lost his temper. Now, even in this, it must be kept in mind that the Dharma-adharma of humans is different from the Dharma-adharma of Devtas. It is like the Dharma-adharma of Hindus is different from the Dharma-adharma of Muslims. Different Sampradayas have different rules about Dharma-adharma. Similarly, what is Dharma and what is adharma is decided according to the *jaati* (caste; group) of a Devta and a *manushya* (human being).

Parashuram went on to make the Chandra Vansha so pure that Yadu was born in this very Haihaya Vansha, and Bhagwan Krishna came in an Avatar in it. It is the miracle of purification achieved by Parashuram – through his *parashu* (axe) – that all the *dosha* (defects) in the vansha were destroyed, and it became suitable for the Avatar of Shri Krishna.

: 7 :

Does a *jeeva* (Atma attached to a body; an individual) have birth and death or not? The principle of that there is no birth and death for a *jeeva*, because he is the Paramatma – the Brahman – by his swarup, *dhaatu* (primary substances; earth, water, fire, air and space) and Tattva.

In that case, how will he be born or die? However, he believes that he is subject to birth and death due to *agnan*. He will continue to perceive birth and death as real until he gets the realization that he is the Brahman. He cannot become free of birth and death even if he understands that he is an *anu-chaitanya* (a tiny portion of pure consciousness). He cannot become free of *janma-marana* (birth-death) even if he considers himself to be a *dharmaatmaa* (one who adheres to Dharma), or an *upaasaka* (one who does loving worship of Bhagwan), or that he is an *akartaa* (one who has no pride of being the doer), *drashtaa* (an uninvolved observer), *saakshee* (impartial witness). He cannot be free of *janma-maran* by becoming merged into the *kaarana* (cause; Prakriti). He will be free of *janma-maran* only when he gets the *bodha* (comprehensive understanding) of the oneness of the Atma and the non-dual Brahman. This means that even though *janma-maran* and *bandha-moksha* (being bound-being liberated) don't actually exist, they are perceived due to *avidya*.

Why have I told you this in the present context? Connect it to the topic of our discussion. I told you this to help you understand that just as *janma-maran* are perceived even though they have no real existence, the Ishwara appears to be born and die, in spite of the fact that there is

no birth and death in His swarup. He appears to take birth, and die, because of *maayaa* (the Ishwara's power of illusion).

Just as avidya is attached to the jeeva, Maya is attached to the Ishwara. Now, why does the Ishwara catch hold of Maya? Please don't get irritated with the word 'Maya'. It is like the people who do upasana not using the word 'Brahman'. They take the name of their Ishta (chosen form of worship) – Rama, or Krishna; they don't say 'the Brahman'. Yet, in the Vedic literature, in the Upanishads, it is the word Brahman that is used for the same Supreme Tattva.

The *upaasaka* (those who do upasana) prefer to use the phrase *achintya shakti* (unimaginable power) rather than Maya. It is a matter of words. Whether it is called Bhagwan's achintya shakti or Maya, it is because of this that Bhagwan is perceived to be born and die. The birth of a jeeva is due to avidya and vasanas; the birth of the Ishwara is due to Maya and *leelaa* (divine play). If you accept the birth of a jeeva even though he is *ajanmaa* (not subject to birth), you should accept the same with regard to the Ishwara. This is logical.

The birth of a jeeva is called janma and the birth of the Ishwara is called an Avatar. A jeeva is born because he is compelled by his vasanas. The Ishwara takes birth because He does *anugraha* (Grace; compassion), using His leela for the *uddhaara* (salvation) of the jeevas. I am not saying that the jeevas are separate beings in the Paramartha. However, the jeevas believe themselves to be subject to birth and death, have an antahkarana, have a separate entity, etc. They believe themselves to be a Brahmin, Sanyasi, Hindu, a human being, and a jeeva. They believe all these things to be their 'I'. As long as they identify with all this, they do

not have the capacity to deny the Ishwara. This is established by argument, logic and experience.

Let us talk about the Avatar now. One point is that the Avatar itself has an Avatar. There is a *poorna avataara* (a complete Avatar), *paripoorna* (entire) Avatar, *paripoornatama* (manifestation of all His powers) Avatar, etc. Shri Ramanuja Acharyaji Maharaj has said that Avatars are of two kinds – *vaibhava* (showing His superhuman powers) and *paraabhava* (being defeated) Avatar. Shri Roop Goswamiji has said that there are different Avatars like Anasha Avatar, *kala* (a small part) Avatar, *aave'sha* (sudden upsurge) Avatar, etc. There is a *maryadaa* (correct behavior) Avatar and a Leela Avatar.

Look, one *ansha* (a small part; portion) of Bhagwan comes in an ansha-Avatar in the *udbhija* (grown from a seed) plant life. There is a jeeva-Avatar of two anshas in the *sve'taja* (insects generated from warm vapor or sweat, etc), like bedbugs, fleas, etc. There is an Avatar of three *kala* (parts; portions of Bhagwan's consciousness) in the *andaja* (born in an egg) like birds, tortoises, etc. Then there are the *jaraayuja* (mammal) which are of two kinds – four-legged and two-legged. The Avatar of the four-legged has four kalaas of Bhagwan, and the Avatar of the two-legged has five kalaas.

Now, in humans, there are some with six kalaas, and even seven kalaas. They are the *kaaraka purusha* – great men who become a cause for the good of the world, the *siddha-purusha* who have superhuman powers.

When an Avatar has eight kalaas it becomes equal to the Matsya Avatar – Bhagwan's Avatar as a fish. The person has the power to give Gnan; enlightenment. After that, Bhagwan takes Avatars like the Matsya,

Kacchap (tortoise), Varaha (boar), Nrisimha (half-man half-lion), Vaman (a dwarf), Parashuram, Rama and Krishna.

It is a mistake to think that the jeeva has birth but the Ishwara does not take an Avatar. Had there been no janma, there would be no janma for either the jeeva or the Ishwara; if there is janma, it is for both.

Look, for the Brahman there is no Avatar and no birth. And, the Ishwara has an Avatar and a jeeva has birth. Therefore, both the jeeva and the Ishwara exist in the *vyavahaarika satta* – the existence on the plane of interaction. These days the people who do vichar do not use any *prakriyaa* (method; procedure). Narayana! When an Avatar is accepted, everything that is in a jeeva is also seen in the Avatar. Bhagwan has as many *dosha-guna* (faults – virtues) as a jeeva. You must not be in the least bit afraid to accept this. Why not? The dosha-guna in the jeeva is because of avidya; in Bhagwan it is because of His leela.

This is why the dosha-guna are a cause of *bandhana* (bondage) in a jeeva, but not for Bhagwan; they are a cause of *mochana* (liberation; salvation). That means, people become liberated by meditating on Bhagwan's leelas. I can tell you about Shri Krishna's life. His life had everything that is possible in anybody's life, because there are two manifestations of the same Tattva – one through leela and the other through karma. The jeeva is filled with fear.

All right, is Krishna a *bhagodaa* (one who runs away from a fight) or not? If there was no fear in Him, why did He become Ranchodrai (the King who ran away from a battle)? The answer is that this fear is a leela. The Ishwara is *nishkaama* – he has no desires. How did He get so many children if there was no desire in Him? Does He get angry or not? Did He tie up Rukmi to the chariot without getting angry? Oh, it is His leela!

Does Shri Krishna get *moha* (delusion; attachment to worldly objects; believing the world to be Satya), or not? Why did He attack when Aniruddha was lost? Why did He attack Shambharasura for kidnapping Pradyumna? Did He have love for His children or not?

I can show you Krishna who weeps, gets married, gambles, does a Yagna, and more. All this is described in the tenth canto of the Shrimad Bhagwat. It is described that Naradji went to Dwarka to see how Shri Krishna lived with all His wives. He saw Krishna involved with different activities in the different palaces of His Queens. In one palace, Krishna was practicing sword play. In another, He was scrubbing his horse. In a third, He was giving daan. He was doing Yagna in one palace, and dancing and singing in other palaces. He saw Shri Krishna teaching dance and singing when He was old. Oh – does Bhagwan get old? If youth comes, old age will also come. All this is leela, you know! The worldly people who don't do vichar by the proper method don't understand this.

The episode is about Parashuramji. He killed Sahasrarjuna who was born in the Chandra Vansha. Sahasrarjuna was so bold that he did not bother to see where his arrows were falling. An expert archer with two hands can create havoc; and Sahasrarjuna had a thousand hands! He would send out showers of arrows.

Two powers had increased greatly at that time. One was the spreading of forests and the other was the power of the Kshatriyas. It is written that if the shakti of *jadataa* (inertness; apathy) increases, and the shakti of *che`tanaa* (consciousness) decreases, it is very dangerous for the country and the world. Furthermore, if the power of the ruler becomes disproportionately strong, and the intellectual power is weak, that is

also very dangerous. The point is, do you worship the power of might, or do you worship learning and wisdom? Which is respected most in your land? The Shastras have given their decision about this.

*Na brahma kshatra mridanoti na kshatram brahma vardhate`.*

The Kshatriyas do not prosper without the Brahmins, and the Brahmins do not flourish without the Kshatriyas.

Therefore, it is only when the country is run by the Brahma-shakti (the power of learning and wisdom) pragna, and the Kshatra-shakti (the power that protects and governs), that there is proper progress. And, those who feel that Brahmins are separate from us will be deprived of learning and wisdom. And, those who say, 'We don't need physical strength' will not even be able to stand up. It is necessary for buddhi and *bala* (strength; power) to be combined in life. Buddhi cannot be implemented without bala, and bala will be deluded without buddhi. Therefore, it is important for both to be used in a balanced manner.

Narayana! This Haihaya Arjuna (Sahasrarjuna) was born in the Chandra Vansha. He was dominated by the mana. He uprooted *jadataa* (apathy). He was shooting arrows one day, and they fell in Vasishthaji's ashram. Vasishthaji told him, 'My brother, this is a hermitage. There are cows grazing here, and Brahmacharis live here. Don't shoot your arrows here.'

Haihaya Arjuna said, 'I don't know all this. My hands itch to practice archery.'

Vasishthaji has Brahma-shakti. He said, 'All right; let your arrogance be destroyed.' So, Parashuramji Maharaj destroyed Sahasrarjuna's arrogance. The arrogant Arjuna did not want to leave even the cow in

Jamadagni's ashram. He stole it, and took it away. He killed Jamadagni, who had rescued him!

Jamadagni was seated in Samadhi. Don't think that nobody attacks a peaceful person. Such incidents happen even in the life of peaceful Mahapurushas. It was evening. Jamadagni Rishi sat in a Samadhi in the hut where he did his daily *havan* (offering oblations into the sacred fire). Sahasrarjuna's sons came and killed him.

Then Parashuramji said, 'Very well; my brother, I have all the six qualities of the Ishwara.'

You see, this withdrawing from the world doesn't happen generally. The six shaktis of the Ishwara are: complete *aishvarya* (divine majesty), Dharma, *yasha* (renown), Shree (beauty, Grace and prosperity), Gnan and vairagya. The seventh is the Ishwara, and He comes to destroy the people who are dominated by Tama guna, Raja guna and Sattva guna by killing the Kshatriya-shakti twenty one times.

Now, if someone says it was no great feat to kill Sahasrarjuna, don't accept that to be true. The *vritti* (mental inclinations) of the mana appear to be *arjuna* (simple and straightforward), but they are *sahasra* (thousands), you know! *Riju* means simple and straightforward.

One person said, 'A thought came into the mana. So what? If thoughts come, let them come. What is there to be afraid of?' The thoughts, however, are a thousand, and they are very strong. They get ten thousand branches. They have the capacity to catch even Ravana – meaning, ahankara.

What did Sahasrarjuna do?



Sahasrarjuna was doing puja on the bank of Narmadaji one day. Ravana came and blocked the flow of the river. All the items of the puja were swept away in the flood caused by the blockage. Sahasrarjuna caught Ravana and took him home. He lit lamps on all ten heads of Ravana, and said, 'Now you help me with the puja you disrupted!' Then Pulastya Rishi came and said, 'Ravana is my child. Please let him go.'

Ravana is ahankara incarnate. The vrittis of the mana are so powerful that they carry out their desire even at the cost of their pride. People demean themselves for fulfilling their desires. Parashuramji killed Sahasrarjuna in spite of his immense strength. Prana-shakti is needed to destroy the vrittis of the mana. Parashuram also has Kshatriya-shakti. Kshatriya-shakti was in Jamadagni in seed form. When it was dormant, he advocated forgiveness and sat in Samadhi. When it rose up he told Parashuram to kill.

Thus, Parashuram had the shakti to diminish Sahasrarjuna, who symbolizes the mana, and his thousand arms represent the ten thousand branches of the mana. Only five were left in Sahasrarjuna's Vansha. Why did the five survive? There are five kinds of Bhakti, and they are never destroyed completely. So, the five founders of the Yadu Vansha in which Shri Krishna took an Avatar, were all basically in the original Haihaya Vansha.

What was this?

You see, Bhagwan Shri Krishna's Avatar has to be in the Chandra Vansha, because *jeevana* (life) is not fulfilled until Bhagwan comes into the mana.

Why is this?

Bhagwan is present from *anaadikaala* (time immemorial) to *anantakaala* (unending time). He removes avidya when He becomes *vrittyaroodha* (astride the vrittis; in control of the vrittis), and *buddhyaaroodha* (astride the buddhi). He destroys vasanas when He is *manovrittyaaroodha* (astride the vrittis of the mana). You can see this for yourself. And, He destroys *dushcharitra* (wrong behavior) when He becomes *karmaaroodha* (astride karmas). This is Bhagwan's *avatarana* (descending to our level). It is His Dharma-Avatar, Prema-Avatar, and His Gnan-Avatar.

Bhagwan's Gnan-Avatar happens in our buddhi and it destroys avidya. His Prema-Avatar is in our hriday, and it destroys vasanas; and His Dharma-Avatar is in our karmas – our actions and behavior – and it destroys wrong conduct.

Narayana! I am explaining the purport of the Shastras. This is also an object of the Shastras. I am clarifying the indications of the things given in our ancient books. You have to see whether these points fit into your life or not. The doshas of pride and vasanas in a bhakta were uproots by Parashuramji. Now, the Vansha of Bhakti would proceed and Bhagwan would take an Avatar in it.

Bhagwan takes a Saura-Avatar (Avatar in the form of the Surya) and an Agneya-Avatar (Avatar in the form of fire), and a Chandra-Avatar. These are the three kinds of Avatars He takes.

The Agneya-Avatar destroys avidya by roasting it, so it loses its capacity to sprout. It can take place at any time, in any *jaati* (group), any country, and in any individual.

What is the Agneya-Avatar?

It is *vaag-jyoti* (the illumination of speech). That means, uttering words in which the Ishwara manifests; words that burn agnan about the Ishwara. The *adhishtaatri* (presiding) Devta of *vaak* (speech) is Agni. Words are uttered through speech. Therefore, Bhagwan's Agneya-Avatar is in the speech that destroys agnan.

Bhagwan's Chandra-Avatar is in the mana. It is so adorable and delightful that a person is filled with a supreme happiness, beside which worldly pleasures seem utterly pallid. This is the Krishna Avatar.

And, Bhagwan also has a Saura-Avatar. As soon as the Surya rises, begin to do uplifting karmas. Fold your hands and offer oblations to Surya Bhagwan. Do the ritual of Sandhya Vandan. This is a Dharma Avatar. Let go of your *sushupti* (deep sleep state) at sunrise, and do Dharmik rituals. So, Ramachandra came in the Surya Vansha to do *dharmaanushthaana* (the rituals of Dharma). I have already told you how the Chandrama is more *sookshma* (subtle) than the Surya in the method of the Puranas. Just as the mana is more *sookshma* than the eyes, the aahlad of the Chandrama is more *sookshma* than the *taapa* (heat) of the Surya. In *sushupti* there is no *taap*; there is only aahlad.

*Sukhamahamasvaapasam, na kinchidave`disham.*

For dukha there can be only two places – the *jaagrita* (waking state) and the *svapna* (dreaming state). There can be no dukha in *sushupti*. However, there is sukha in *sushupti*, because we can remember that we slept peacefully. The Atma is sukha-swarup. Shri Krishnachandra is sukha-swarup.

All of you would be aware that in the path of Bhakti, nothing belongs to us – everything belongs to Bhagwan. The Government has made laws

about the *stree-sampatti* (women's wealth) for a wife and the *purusha-sampatti* (men's wealth) for a husband. A husband and wife have separate Bank lockers. In the Bhaktimarg, however, everything belongs to Bhagwan. The *se`vaka* (one who serves) also says, 'This is mine.' I have seen many clerks who say, 'this is mine' on behalf of their employer.

Parashuram did a Yagna and gave away the entire Prithivi (earth) in daan.

*Sarvadaanam bhaktimaarge` bodhana prithivee dadau.*

Rama gave the whole Prithivi in daan at Kurukshetra, meaning, 'Nothing is Mine in this whole world.'

The story of Vishwamitra is given again after this. It has a long history. The quarrels between Vishwamitra and Vasishtha, Parashuram and Sahasrarjuna, Rama and Ravana are all well-known. The fight between Vishwamitra and Vasishtha is also a fight of bala and buddhi. In present times, the thinking of people is that they consider temporal power to be of the greatest importance. Even the people who believe in *ahimsaa* (non-violence) make a *shaanti-se`naa* (an Army of peace), or an ahimsa-sena (a non-violent Army). What is the point in calling it a sena? There is a vasana to use force to achieve what they want, so they make a big sena.

Thus, if you see it in depth, the quarrels between Vishwamitra and Vasishtha, Parashuram and Sahasrarjuna, Rama and Ravana show that when the Brahma-shakti becomes distorted Bhagwan accepts a Kshatriya Avatar, and when the Kshatra-shakti becomes distorted, He

accepts a Brahmin Avatar. He keeps maintaining the balance between the two shaktis.

An extraordinary point has been made in Vishwamitra's story. It shows that just having a son is no guarantee of increasing, or starting, a vansha. There must be an inclination to protect the tradition and culture of the father and grandfather. These days it often happens that the mother is a Hindu and the father is a Christian; or, the mother is a Christian and the father is a Hindu. Does the child have any inclination to preserve and continue with the traditional culture and ideals of the father and grandfather? Which *parampara* (tradition and knowledge handed down from one generation to the next) will a child of a mixed marriage follow? Will he protect the Christian religion or the Hindu religion?

How will the stream of our ancient Dharma and *sanskriti* (tradition and culture) be maintained uninterrupted? This is why we accept a *santaana* (child), a person who continues to maintain the lofty ideals of our parampara. The parampara continues through a son or a disciple. What if the disciple's mana is different from the Guru's? The Guru continues with the parampara of Brahmagnan. If the disciple continues with the parampara of bhoga, he does not retail the qualification of a disciple. It is the same with a son.

Vishwamitra had an intense desire to become a Brahmin fundamentally. He attained a state of *brahmanattva* (having the characteristics of a Brahmin) through *tapasyaa* (severe asceticism). However, not one of his hundred sons could reach that state. Vishwamitra told the, 'You are not my *putra* (sons); you are my *mootra* (urine)! Go – become *bhrashta* (debased). Become Chandals.' Then he

brought Sunahshep, the son of a Brahmin called Ajigarta, to a Yagna, and adopted him as a son. 'Now you are the founder of my *gotra* (sub-division of a caste group).

The purport of this is that Brahmattva can be protected only by Brahmattva! One person can become pure by the power of tapasya, but after that it is back to the original nature. This is why a gotra can be continued through an adopted son, a legitimate son, or a disciple.

Later on, many great Mahapurushas were born in the Chandra Vansha. One of them was Alarka. It is said that in his lifetime he gave Brahmagnan to sixty thousand people. There was one called Raji, who was a descendant of Pururva. He is considered a Dharma-Avatar. The Kingdom of Swarga could not function without him. Indra had taken Raji to Swarga to get his help in fighting the Daityas who attacked Swarga every day. Raji protected the Devtas. Ultimately all the Daityas were killed. Indra fell at Raji's feet. 'Please don't go back to *martyaloka* (the world of the mortals)', he begged. 'Stay here and be the ruler of Swarga.' That means, even Indra did Raji's puja, because of the bala of Dharma in Raji. Dharma has tremendous power.

Look, my friend, Indra is the Devta of the hand – he is *karma-pradhaana* (predominantly inclined to karmas). Karma, however, is not enough for the *rakshaa* (protection) of anyone. When karma is Dharma-pradhan, then the person is protected. All right – what is the difference between karma and Dharma? Dharma is that, in which the greatest development of the *sookshma shareera* (subtle body) – the antahkarana – is the purpose of the karma. And karma is that, which is done for the development of the things in the gross material world, like purifying metals, alloys, agriculture, etc.

Dharma develops the subtle body and karma develops the things of the external world. Even in education, when the purpose of education is to bring benefits in world outside, it becomes *karma-shikshaa* (teaching about karmas). When the purpose of education is the development in the subtle world, it is called Dharma-shiksha.

Raji stayed on in Swarga, and Indra served him. The purport of this is that karma becomes *dharmaanukoola* – in accordance to Dharma. Now, what happened is that Raji's sons said, 'Our father sat on the throne of Swarga, so we will also sit on the throne of Swarga.' They began to fight. This became *bhautikavaada* – the principle of materialism. That means, when Dharma is used to create a livelihood it is materialism, not Dharma.

All these big temples may have been built by people who had great bhakti, but when they become the source of the livelihood of some family, they attach some false *chamatkaara* (miraculous occurrences) to it, you know! They speak of non-existent miracles. At our Kashi (Benares), we meet at least four people any given day, who say, 'I got Shivaji's darshan today.' In our Vrajabhoomi – Vrindavan – we get people who say, 'I got Shri Krishna's darshan today.' However, it is equally true that when a genuine bhakta or Mahatma gets some divine experiences, it is absolutely true and authentic. Miracles become suspect when people speak of it for some worldly benefit.

Dharma becomes *bhrashta* (debased) when it is used for worldly gain; it remains shuddha when used for purifying the antahkarana. So, Raji's sons became bhrashta.

The story of Nahush is given next. The Brahma Vaivavrtya Purana also has a description of Nahush. It says that Nahush was completely

absorbed in upasana. He was not interested in anything except love for Bhagwan, and Tattvagnan. It is described that Indra was banished from Swarga because of *brahmahatyaa* (the great sin of killing a Brahmin. Please keep in mind that a Devta does not get paapa-punya from the viewpoint of the humans getting paapa-punya.

Why is this? You see, Indra is the arms of the Virat Purusha – the universal form of the Ishwara - and Agni is His mouth. His feet are the Prithivi (earth) Devta. The Prithivi, being the form of His feet, does not get paapa-punya either; and Indra, being the form of His arms, also does not get paapa-punya. They are the limbs of the Virat Purusha who manages them. The Devtas who are forms of His limbs are free from Dharma-adharma.

However, as an individual Devta – if he is a Tattvagnani – he is free from paapa-punya; but if not, he is bound by the rules of Karma. Now, at times, Indra is a Tattvagna and at times he is not, you know! So, when he is a Tattvagna he is not connected to his karmas. However, when he is not a Tattvagna he is connected to his karmas, and gets the fruit of his karmas. This, however, is not the case when the Indra in question is a part of the body of the Virat.

What happened is that Indra came down from his throne because of the paapa of Brahmahatya. He had to go away. He made Nahush sit on the throne of Indra. There was a seed of independence in Nahush, and he refused to give up the throne when Indra came back. Indra was worried about how to get his throne back. Nahush felt that Indra's wife, Shachi, is the wife of the person who sits on Indra's throne. What does it mean, to be the *patni* (wife) of a *pada* (position of authority)? It is like appointing a Rashtra-patni – the wife of the Nation – who will be the



wife of whoever gets elected for five years! Nahush assumed that this was the case with Indrani (Indra's wife).

'She will have to meet me,' he thought.

Shachi was a Dharmatma – she adhered to Dharma. She went to their Guruji, you know. 'Guruji Maharaj, what am I to do?' she asked.

'Look, had Nahush spoken from the viewpoint of Bhagwan or Tattvagnan, that would have been a different matter,' said Vrihaspati. 'However, he has forgotten the prestige of the position of Indra. He is a slave to lust. It is not possible to defeat him in battle. Only if he does some *aparaadha* (commits an offence) of a *vidvaana* (learned) Brahmin is it possible that he will be destroyed. Then you will be saved.'

Nahush was very powerful at that time. Vrihaspati said, 'Only a very intelligent person can succeed in bringing his downfall.'

Indrani asked, 'Then, what should I do, Maharaj?'

'Send Nahush a message saying that you will meet him, but he must come to you in a palanquin carried by Brahmins.' This is the advice Vrihaspati gave to Indrani.

Nahush did this, you know! Agastya Rishi and Vasishthaji were summoned. The Brahmins were told, 'Take me to Indrani.' The Mahatmas said, 'You are Indra. We will do even this for you.' You see, a person who has no *ahankaara* (pride of position; vanity) is prepared to sit anywhere. Mahatmas are equally serene whether seated on a high throne or on the ground. They are not bothered about worldly considerations.

I will tell you something this story reminds me of. When I was studying Sanskrit grammar in Kashi, a big conference of Brahmin scholars was held there. Panchanan Tarkaratna, Laxman Shastri, and many other renowned scholars were invited. I also went with my Guruji, and was made a representative although I was hardly fifteen or sixteen. All the well-known Acharyas had been sent invitations, but they stipulated that they would not sit on anybody's left; they would sit only on the right of anyone else. Their demand was impossible, because how can everybody sit only on the right in a large group of people?

So, a circular platform was made. Every speaker was on the right of someone and also on the left of someone else! Then, the organizers had to make sure that all the seats were of the same height! They went round with a measuring tape, in case any seat was an inch higher or lower than the rest! The thought came to me, '*Namo namah!* – I bow down! How can Dharma be protected by these people? They accept a seat after the inches are measured, in case some else's seat is an inch higher than theirs. They are too proud to sit on anybody's left. They worship pride and vanity. How can such people, who are preoccupied in protecting their individuality, protect Dharma?'

Now, the scene in Swarga was that Nahush sat on the palanquin carried by the Brahmins. The Brahmins may accept the situation with equanimity – '*jaise` raakhaun vaise` rahaun* (I live as You keep me)'. Nahush was impatient to go to Shachi. He kept saying, '*Sarpa! Sarpa!* ('Go faster! Go faster'. Sarpa also means snake). The Rishis said, 'You keep saying "sarpa – sarpa"! Go – become a sarpa!' Nahush instantly turned into a python and slithered on to the ground. A dosha came into him. Then Bhagwan did kripa and protected him.

: 8 :

I have told you that the Brahmin is *pragnaa-pradhaana* (dominated by pragna) meaning, Brahmins are guided by the right intellect. The Kshatriyas are *bala-pradhaana* – worldly power and strength is the dominant factor in them. When there is a clash between the pragna and the bala, strife is created. This is what happened between Vasishtha and Vishwamitra, Parashuram and Sahasrarjuna, Rama and Ravana.

Rama united the powers of pragna and bala. He placed Brahmins on the highest social level and took the governance into His own hands. He gave the rule of the different Kingdoms to His brothers periodically. Now, whenever there is a tussle between wisdom and power, power begins to wane gradually. The people who have pragna make a stratagem by which power diminishes. The people who have power make laws, and use military or police power to try and diminish the power of the buddhi. However, that buddhi never diminishes. Sooner or later it establishes its superiority.

Rama is *samanvaya-svaroopaa* – He is the form of integrating buddhi and power. The Brahma-shakti and the Kshatra-shakti are combined in Him. That means, a person should have both pragna and bala. ‘*Buddhe`rbalam kshatriyabalam brahmate`jo balam balam*’ – Ramachandra Bhagwan showed the predominance of this combining through His *sad-aachaara* (righteous behavior), *shishtaachaara* (cultured behavior) and respect for seniors. He lived a life where bala was governed by pragna.

Four points are kept in mind in the Vedanta Darshan.

1. The statements of the Vedas express the reciprocal connection of meanings. It is not that something is said in one mantra and something contradictory is said in another mantra. It is wrong if a person catches hold of a mantra that describes Gnan, another person catches hold of a mantra that describes Dharma, and a third person catches hold of a mantra that describes Bhakti, and they begin to refute one another. The people who believe in Dharma criticize Bhakti-yoga and Gnan, the people who believe in the path of Bhakti criticize Gnan, and the followers of the Gnan-marg criticize Dharma.

What happens when that is done?

The entire Vedas are refuted by the '*sunda-upasunda nyaaya*'. (Sunda and Upasunda were Daityas, extremely powerful brothers who nobody could destroy. The Devtas sent a beautiful celestial nymph to trap them. Both brothers were infatuated by her beauty, and wanted to marry her. She said she would marry the brother who was the stronger of the two. They fought each other for her, and died fighting. Nyaya means the logic of this example.) You should do vichar and see whether the things you read and hear are validated by the Vedas or not.

The vichar the Vedantis do first of all is that the Vedas are the *vaktaa* (speakers) of mutually supporting statements. Narayana! If you people believe that Vedanta is nothing more than listening to discourses, it is a great mistake. Vedanta means the Upanishads, the highest part of the Vedas.

So, the *samanvaya* (combining; integrating) is done first of all.

A man was sent some socks, gloves, a shirt and a cap. He took the cap and put it on his head, and he threw away the shirt, gloves and socks. Now, look; he should wear the socks on his feet, the gloves on his hands, and the shirt on his body and the cap on his head. Every item has its own place. It is irresponsible to throw away the apparel of any part of the body. Every item of clothing has its own place and is suited to that place. This is called *samanvaya*.

Thus, *samanvaya* is Vedanta's first task. Suppose there is a conference of the Dvaitas (the followers of the principle of the principle of duality) and a conference of the Advaitas (the followers of the principle of non-duality). The Dvaitavadis will not be able to say where Advaita can be kept after Dvaita is refuted. That means, Dvaita cannot include the principle of Advaita.

However, Dvaita can come within the principle of Advaita as a step on the staircase of Gnan. Dvaita is accept at first, for the sake of *vive`ka* (discrimination, separating the transient from the eternal), and Advaita is understood after that.

And, what if someone says that Advaita should come first, and Dvaita after that? Then, refuting the principle of Advaita leads to Dvaita. This is *bhraanti* (false belief); it is *avive`ka* (absence of discrimination).

Narayana! The *adviteeya* (non-dual) *drashtaa* (the Atma that is the uninvolved observer) has no relationship with the *drishya* (that which is perceived by the Atma, and therefore, separate from the Atma). The drashta is the swarup of the Brahman. That means, even *de`sha* (place) comes within the drishya, *kaala* (time)

comes within the drishya, *vastu* (objects; matter) comes within the drishya, and *sambandha* (the relationship) also comes within the drishya.

The characteristic of the Drashta-Purusha – the Atma that is the drashta – is to be *akhanda* (unbroken), *kaalaateeta* (not bound by time), *de`shaateeta* (not bound by space), *vastvaateeta* (not bound by matter), and the *kaalaadhishtaanataa* (being the substratum of time), *de`shaadhishtaanataa* (the substratum of space), *vastu-adhishtaanataa* (the substratum of matter) – this is the bodha of the Atma being the substratum of everything.

This bodha negates the drishya. The drishya becomes *mithyaa* (a relative truth; a transient reality). Then, the Advaita is established. Thus, the first point Vedanta makes, is samanvaya.

2. The second point is *avirodha* (non-resistance; tacit acceptance). That means Yoga, Bhakti and Dharma are not opposed to Vedanta; they are all connected to it. *Dushcharitrataa* (wrong behavior) is removed by Dharma. Vedanta tells us, '*Naavirato dushcharitaat*' – you obtain Gnan only when you give up wrong behavior.

Vasana is removed by Bhakti. Vedanta tells us that an *ashaanta chitta* (restless mind) that is restless because of worldly desires must be quieted. Restlessness is removed by Yoga. Vedanta tells us to make the mind calm and focused, with the help of Yoga.

Agnan is destroyed by Tattvagnan when you get the bodha of your own swarup.

What happens here?

It becomes clear that Bhakti, Yoga and Dharma are in no way opposed to Vedanta. They are supporters, not enemies. When someone believes a friend to be an enemy he is weakened, you know! Therefore, the life of the Vedantis who believe Yoga, Bhakti and Dharma to be their enemies lose their *shobhaa* (luster, grace). Therefore, avirodha.

3. Some people say that opposition is seen in some places. Dharma is done with *kartaapana* – the feeling of being the doer. Bhakti is done by feeling that the Ishtadev (chosen form of worship) is separate; and Yoga is done by the chitta becoming still. Opposition is certainly seen. So, Narayana! Eliminate the perception of opposition. This is called *parihaara of virodha*. This is the third point in Vedanta.
4. The fourth point is *fala* – the fruit. Look, this dukha that is present in your life is limited to this life. The fear of Narak (Hell) gives dukha only in this life. The allure of Swarga gives dukha only in this life. The desire for an *apsaraa* (celestial nymph) gives dukha in this life only. So does the desire for Brahmaloka. So, if dukha is not removed in this very life – if you don't attain *jeevanamukti* – liberation in this very life – what has Vedanta achieved?  
Thus, the fruit of Vedanta is not *paroksha* – it is not unseen like Swarga, and it is not *bhogyaa* – it is not something to indulge in with your sense organs, like Martyaloka. The fruit of Vedanta is Atma-swarup. It is the true form – or essence – of the Atma. It is not that you will get it after death, like Swarga or Brahmaloka.  
These are the four points carried in Vedanta.

Now, let us come back to the ninth canto. I told you about the samanvaya of the Kshatriya-shakti and the Brahmin-shakti in the story of Parashuram. Narayana! If you do vichar you will find the samanvaya of Brahma, Vishnu and Rudra. The Brahmin forgot the mantra, and the Kshatriya told him. Durvasa was angered, and Bhagwan's Chakra protected Ambarish. Other such episodes have been given.

I draw your attention to another samanvaya now. That is the samanvaya of the Daitya-shakti and the Daiva-shakti. Opposing and fighting doesn't achieve the purpose; the purpose is achieved by coming together and cooperation. Please give your attention to this point. What can be achieved by giving a smile cannot be achieved by giving abuses. Sweet words can achieve what a physical fight can't.

So, all four methods of Vedanta – samanvaya (coming together), *avirodha* (not opposing), *virodha-parihaara* (removal of perceiving opposition) and *fala* (the fruit) are to be kept in mind when you listen to the story of Yayati.

Raja Yayati's son was Yadu, and Bhagwan Shri Krishna was born in the Yadu Vansha. Yayati is *bhakti-roopa* – he is a form of Bhakti. Bhagwan's Grace is on him. Bhagwan had decided from before that Raja Yayati was to be His ancestor. When Bhagwan chooses who His father and mother will be, obviously His Grace is on them.

Yayati is himself, a Devta. Look, Nahush became Indra. So, Indra's *de`vatva* (qualities of a Devta) came into Yati, Yayati, Samyati, Ayati, and Viyati. Thus, you see, Daiva-shakti and Daitya-shakti are mingled in Yayati's marriage. And, who did he get married to? He got married to Devyani, the daughter of Shukracharya (the Guru of the Daityas) and also to Sharmishtha, the daughter of Vrishaparva, a Daitya. A Daitya's daughter also came into the house, and a daughter of the Guru of the



Daityas also came into the house. This is a strange union of Daitya-Devta.

Bhagwan's Avatar is neither against Daityas nor in favor of Devtas. The purpose is to give mukti to both, equally. There is no difference in the mukti they get. The mukti that Shishupal and Dantavakra got is the same as the mukti Yudhishhira and Arjuna and Bhimasen got. Kunti also got the same mukti. Bhagwan gives mukti to all.

So, the vanshas of both the Devtas and the Daityas were connected to Shri Krishna's ancestors. Bhagwan does not come to be born in any one side; He comes on both sides. He does not manifest to create riots between Hindus and Muslims, or Maharashtra and Mysore! He manifests to bring people together in amity and goodwill.

You know Devyani's story. Shukracharya had married the daughter of Priyavrata. This story is given in the fifth canto of the Bhagwat. I will tell you a little story connected to it. *Mritasanjeevani vidyaa* means the knowledge that can bring a dead person come alive again. Vrihaspati did not have this vidya; Shukracharya had it. When the Devtas began to die, they prayed to Vrihaspati that this vidya should also come to their Guru – meaning, the Guru of the Devtas should also have the vidya that the Guru of the Daityas had.

So, Vrihaspati sent his son, Kacha, to Shukracharya to learn the Mritasanjeevani vidya from him. Shukracharya has special knowledge about the *veerya* (virility; the semen), whereas Vrihaspati has special knowledge about Gnan. Therefore, the son of Gnan went to Shukracharya who is *veerya-roopa* (the form of veerya) to obtain this vidya.

You see, knowledge about worldly matters is particularly with the Guru of the Daityas. It is because of this that worldly miracles are related to

the Daitya Guru, Shukracharya. They are seldom connected to the Deva-Guru, Vrihaspati. Kacha learnt the Mritasanjeevani vidya from Shukracharya. The Puranas also describe that when the Daityas found out that Kacha had come to learn this vidya, they felt afraid that they would be at a disadvantage if he succeeded. The Daityas killed Kacha. Shukracharya said, 'Kacha is my student,' and brought him back to life. The Daityas killed him repeatedly and he was brought back to life each time by Shukracharya.

Now, what the Daityas did was to kill Kacha and have him transported into Shukracharya's stomach. Shukracharya looked for Kacha, but could not find him anywhere. He became very agitated. His daughter, Devyani, loved Kacha. Shukracharya told her, 'Be`tee (daughter), Kacha has gone into my body. If I bring him back to life I will die.' However, Devyani was insistent. 'No. You must bring him back to life. He is my Beloved. I will die without him.'

'All right,' said Shukracharya. 'I will bring him back to life, but I will die. Before that, I will teach you the Mritasanjeevani vidya. When I die after bringing Kacha back to life, you can bring me back to life again.'

This is Devyani. Even though she was the daughter of the Guru of the Daityas, she was on the side of the Devtas. When Kacha came alive and acquired the Mritasanjeevani vidya, Devyani proposed to Kacha. 'Marry me. I will live in Swarga with you.'

'How can that be?' asked Kacha. 'Shukracharyaji is my Guru, my father; and you are his daughter, my sister. The daughter of the person from whom I received teaching becomes a sister to me.' In olden times people did not accept the marriage of a brother and sister, even one in name.

Narayana! Devyani became angry. She gave a shaap to Kacha, 'May this vidya of yours become *nishfala* (futile; fruitless).' Kacha said, 'You have cursed me even though I kept my *nishthaa* (faith) in Dharma. This is like the hand getting burnt while offering oblations into the sacred fire! So, no Brahmin will accept your hand in marriage.' He removed Devyani from the Brahmin caste. This is the same Devyani who got married to Yayati. Yayati liberated her. Shukracharya got them married. This story is given in the ninth canto. It is a strange story.

Yayati was actually *virakta* (inwardly detached from worldly matters) by nature. He had Bhakti for Bhagwan, and Bhagwan did anugraha on him. It is described that Devyani was very stubborn. She said, 'Wherever I get married, the daughter of the King will be my maid servant.' To take a princess who was more beautiful and wealthy than herself as her maid was an offence on Devyani's part. Why did she take such a girl before her husband?

Ultimately, Sharmishtha, the daughter of a Daitya King, and Devyani, the daughter of the Guru of the Daityas, were both married to Yayati. Yadu and Turvasu were born of the union of Yayati and Devyani. Drahyu, Anu and Puru and two more sons were born of the union of Yayati and Sharmishtha. They represent the five kinds of Bhakti.

This story seems different on the surface, but the covert meaning is quite different. Yayati made it absolutely evident to the world for all time, that the thirst for sensual pleasures always keeps getting renewed. It is never ended by indulgence. After years of *bhoga* (sensual indulgences) he called his sons. 'I want you to give me your youth in exchange of my old age, so I can go on enjoying bhoga.'

Yadu understood the subtle aspect of this. He was Devyani's son. There was an ansha of Shukracharya in him, and therefore, he did not give

importance to becoming the King in exchange of his youth; he gave importance to Dharma. 'It is against Dharma if my youth is used for your taking pleasure from my mother,' he said. The *sanskaara* (subtle subconscious impressions) of a Brahmin and the daughter of a Brahmin, were in his chitta. They stopped him from going towards bhoga. They sent him towards Yoga (being connected to Bhagwan).

However, Sharmishtha was the daughter of a Daitya, Vrishaparva, and the feelings of a Daitya were in her. This induced her son Puru to accept being King at the cost of his youth. Yudhishtira, and the others were born in the Puru Vansha. Shri Krishna's entire vansha is the Yadu Vansha. The two vanshas of Yayati that followed were *artha-pradhaana* (dominated by worldly considerations) and *dharma-pradhaana* (dominated by the principles of Dharma).

Vairagya and Bhakti are certain to come into a vansha that is dominated by Dharma. Yayati was, of course, liberated because he is a form of Bhagwan's anugraha, since Bhagwan selected him to be His ancestor.

Yayati gave Devyani teaching because of which she also got mukti. He told her a story about a female goat that went close to a well, tempted by the lush grass that grew at the edges. 'She fell into the well. She was in great distress because she could not get out. Just then a male goat came there.' A male goat is called *aja* in Sanskrit, and a female goat is called *ajaa*. Aja means a jeeva, Brahma, the Ishwara – one who is truly unborn is called 'aja'.

'So, a jeeva came – take it that a male goat came. He saw that the ajaa had fallen into the well. He battered down the edge of the well with his horns, and helped her to come out of the well. They fell in love, and spent many happy years together.

One day they had a quarrel, because the ajaa saw him with another female goat. She went away to her father in a huff. The father knew nothing about bhoga. He gave a shaap to his son-in-law, “Become old!” Hearing this, his daughter began to cry. So the father told the goat, “take youth from someone else.”

These days, people get a heart or liver transplant. In those times the people had done research and on how youth and virility could be continued through the blood and blood cells. Treatment was given by which the youth of one person could be transferred to another. Yayati told this story to Devyani. Then he said, ‘Look, so many years have passed in bhoga, and so many children have been born, but is lust satiated?’

The main point given in the episode of Yayati is that nobody can ever be satisfied, no matter how much bhoga he gets. This is an examining of a basic feeling in creation. You can examine this from a scientific angle. The discovery that was made is: *Bhogamanuvivarddhante`raagah* – the more bhoga you have, the more attached you get to it. *Te`shaam koshalaanicha* – greater skills for bhoga are developed.

One gentleman was doing research on wrinkles and white hair appearing in old age. The ability of the body to endure changes in the atmosphere is reduced as the body becomes weaker. Physical deterioration comes. Adverse climate brings old age faster. People are trying to find how the body can remain fit for longer.

So, the stronger the habit, the more enslaved people become. Yayati spoke of the habit of bhoga he had developed.

*Na jaatu kaamah kaamaanaamupabhoge`na shaamyati,*  
*havishaa krishnavartme`va bhooya e`vaabhivardhate`.*

(The bhoga-vasana is never satisfied, no matter how much it is indulged. It is like the fire that flares up when oblations are poured into it.)

Precisely the same thing is given in both the Mahabharata and the Manu Smriti. The result of unrestrained bhoga is to strengthen the lust for more. Continued indulgences never satiate lust.

What am I to tell you? You will wonder how a Babaji (Monk) knows about such things. Narayana! We have associates who go to foreign lands. Some of them have told me about how even very old men try to obtain greater indulgences. I cannot even speak about the things I have heard. Yet, are they ever satisfied? The more ghee you pour into a fire, the more fiercely it burns.

Thus, bhoga is not a method for subduing *kaama* (lust; avid desire). Yayati discovered that even if a person gets all the bhoga in this world, his mana will want more.

*Na duhyanti manah preetim punsah kaamahatasya te`.*

This mana is wounded by the blows of kama. It is never tranquil and content. If a man gets the bhoga of Martyaloka (this world of mortals), he wants the bhoga of Swargaloka. If he gets married to Miss India, he will want to marry Miss World! This mana is never satisfied with the bhoga it gets.

When Devyani heard Yayati's sermon, she asked, 'Did you know this from before, or have you just realized it?'

'I knew it from before.'

'Then why did you get trapped?' she asked.

'I did not get trapped,' explained Yayati. 'I have always been *asanga* (unattached). I married you without any desire. I wanted to show the

world how nobody can ever find satisfaction through indulgences, in spite of having Bhagwan's anugraha, in spite of having such a long life.' It is described that Devyani also became asanga. She recognized that her Atma – which is the sakshi, the drashta of all, her 'I' – is the advitiya Brahman. The entire *prapancha* (interactive world) was negated for her. Yayati attained the same state. Shukracharya has always been blessed with Bhagwan's kripa.

Now, in order to categorize vasanas it is explained that if there are a hundred vasanas, fifty of them are not contrary to Dharma. So, take the support of Dharma. Have faith in Dharma in your life, and remove the other fifty vasanas from your life.

In upasana there is only one vasana, and that is for the Ishwara. So, include the other ninety-nine vasanas – which are connected to the *sansaara* (interactive world) and reduce them. Take the support of the practice of Yoga to quiet them. Then negate even the *shaanti* (quiet mind) through Tattvagnan.

The meaning of this is, to start with Dharma, then do upasana, then practice Yoga, and then obtain Gnan. This is the path of samanvaya.

So then, is every person to do all four in his life?

No. It is not necessary for everyone to do all four. A person who has already become free of wrong actions by practicing Dharma should do upasana. If a person has no worldly vasanas he should do Yogabhyasa. And, if the person's mana is tranquil, free of restlessness and agitation, he does not need to do Yogabhyasa; he should only do vivek – discriminate between the Sat and the asat.

A person whose vivek of drashta and drishya is fully established does not need to do vivek. He should obtain Gnan about his swarup.

This means, there is an *adhikaaree bhe`da* – a difference in the eligibility, or qualification, in people. The eligibility, or adhikara, of a person determines the Dharma, upasana, Yoga and Gnan for him. Also taken into consideration are the place, time, and Sampradaya. Our Shastras describe all these with a *saarvabhauma drishti* – a universal viewpoint.

For example, if there is a description of eating meat in the Shastras, there is no need for anybody to be shocked. Don't assume that the Shastras are prescribing meat for Vaishnavas (worshippers of Vishnu Bhagwan), or for Brahmins. That would be a great mistake. Don't refute the Shastras. Don't say that this portion of the Shastras is wrong. My brother, this Dharma is for people who live in places like Tibet or China. This for those whose religion does not have the *sanskaara* (rituals that give subtle subconscious impressions) like the *yagnopaveeta* (sacred thread). The Shastras are not for any one community, country, or Sampradaya.

Vaishnavas see the upasana of Shiva and say, 'This is wrong!' Then – are all the Shastras only for Vaishnavas? Aren't they for those who worship Shiva? People don't understand that the viewpoint of the Shastras is universal.

The Shastras are for all people, all times, all communities and countries, and all Sampradayas. This is why some people, who don't have the capability to do this *vyavasthaa* (arrangement), criticize them. Their buddhi is very constricted in this respect. When they assume that everything written in the Shastras applies to everyone, they are not able to follow everything that is written in the Shastras. They blame the Shastras, saying that what the Shastras say is impossible.



So, see the predominance of samanvaya – Shukracharya and Vrihaspati are both recipients of Bhagwan's anugraha. Yayati did not marry Devyani because he desired her. Then, why did he marry her? The original Bhagwat says, '*dishtame`vaabhyapadyata`*'. Yayati said, 'It is Bhagwan's command that I am to marry both Devyani and Sharmishtha, and start these two vanshas.' The Yadu Vansha started through Devyani. It is the vansha in which Shri Krishna accepted an Avatar. He became the advisor.

The vansha created through Sharmishtha was the Puru Vansha that was guided by Shri Krishna's advice. Tell me now; wasn't that according to the sanskaras of the Brahmins and the Kshatriyas? The Pandavas were born in the Puru Vansha and Shri Krishna was in the Yadu Vansha. Teaching was given by Shri Krishna, and received by the Kshatriyas. This means, power should always be guided by pragna.

In fact, it is at Shri Krishna's wish that this division of student and Guru – the receiver of teaching and the Teacher, was created from before. The story of Yayati is given to explain this. All these stories are helpful in enabling us to progress towards Bhagwan, through the methods of *maryaadaa* (right conduct) and *pushti* (growth), *vaidhee bhakti* (ritualistic worship) and *raagaanuraaga bhakti* (loving Bhagwan in a personal relationship), *kriyaa-yoga* (dedicating all our actions to Bhagwan) and *prapatti* (taking refuge in Bhagwan's feet).

Most of the people in this vansha were Gnanis. Almost all of them got mukti. Vairagya and bhakti dominated their lives. The teaching was given that a wife can get mukti by her husband's teaching, provided the husband has the qualification to give her the right teaching. '*Svayam nashtah paraannaashayati* – how can a person who is ignorant help anyone to get Gnan?'

Among the most superior people in the Chandra Vansha were Dushyant, Bharat, Rantidev, and Yadu. Dushyant was married to Shakuntala, and their son was Bharat. Bharat was renowned for his outstanding valor. He was more valorous than anyone else in their vansha. There are two famous people named Bharat. One was Rajarshi Bharat who became Jada Bharat in his third birth. The Bharat after whom our country is called Bharatvarsha (*bhaaratavarsha*) was the son of Rishabhdev. This is a special renown. The Bharat who was Dushyant's son conquered the whole of Bharat. When he was just five years old he was so fearless that he went to a lion and caught its ear. He would feed the lion, and tie it up. This is described in the Bhagwat and also in Kalidas' famous poem 'Abhignan Shakuntal'.

Thus, Dushyant's son Bharat is famous for his valor. He was outstandingly powerful. This story reveals a weakness of his wives. None of the sons were as valiant as Dushyant. His wives felt nervous that Dushyant would ask them why his sons were such weaklings. Because of this fear, his vansha did not continue.

A very strange story is given after this episode. It is the story of Deerghatama and Mamata. (*Deergha* means dense, and *tama* means the Tamo guna. *Mamataa* means attachment.) Mamata does not stay safely with Deerghatama. If you have mamata for someone there should be no Tamo guna. Tamo guna gives lethargy, forgetfulness and sleep. The object of your mamata goes to someone else. If you have mamata for something and neglect it, you will lose it. However, when it is connected to a Daivi-shakti, a superior person is born. He is called 'Bharadwaj'. Bharadwaj was created when the vansha became futile.

Rantidev is described as a model of *dhairya* (steadfastness). He did many Yagnas. The description of these Yagnas is horrific. When the Gita

Press was preparing the Mahabharata (with translations) for publication, the Banias (people of the business community) felt uncomfortable about this. The point is, in the flow of Time – which is without a beginning and end – there are practices that are followed and changed. Everything ends and everything begins in Time. This is the rule of eternity.

Dharma and adharma keep coming, and going, and changing. There are the influences of the time, place, jaati and Sampradaya.

The Trustees of the Gita Press considered changing the translated version of Rantidev's Yagnas. Nobody dared to suggest changing the original text! I am telling you this because it pertains to the Sanatana Dharma. (*Sanaatana* means that, which has no beginning in known time and is endless.)

The belief in the Sanatana Dharma is that a person gets punya by doing *paatha* (reciting) passages from any of our ancient books of Dharma. I will explain the logic of this. You believe that it is punya to do a *parikramaa* (walk round a revered object) of a Mandir with your feet. You believe it is a punya to walk with a wish to benefit someone. You believe that it is punya to render service to someone with your hands. Now, if movements of the hands and feet can be punya, why can't it be punya to move your tongue?

The tongue is also a *karme`ndriya* (organ of action), my brother. Therefore, the things that are uttered by the tongue also give paapa and punya. If you praise someone, they are pleased. They are displeased if you criticize them. The pleasure and displeasure are seen clearly; why won't the paatha give punya? Thus, it is believed in the Sanatana Dharma that doing paatha gives punya. Punya is created if a person recites the passages spoken by Rishis like Vyasa and Shukadev.

However, the paatha will be incomplete, and not give punya, if any portion of the original text is left out.

Ultimately, the Pundits of the Mimansa Shastra – the Shastra that specializes in inquiring into the principles of philosophy – gave the decision that the paatha must not be changed in any way, but the Sanskrit Pundits may be allowed to change the interpretation. Now, Maharaj, where the word was *maansa*, meaning meat, the *maa* was separated from *sa*. Ma means mother, and sa means with. An entirely new meaning emerged.

So, Narayana! It is wrong if you believe the Shastras to be only for your city, caste, or Sampradaya. The Shastras are *saarvabhauma* – they are for the whole world. They are *saarvakaalika* – for all times. And, they are *saarvasampradaayika* – for all Sampradayas. There are people at some place, at some time, and in some community who are eligible for the things you find objectionable. There is no need to cut away the defining of any part of the Shastras.

Rantidev's story is well known. He stayed hungry for forty eight days. He was a supreme Emperor. He did not have to pay taxes to any Sovereign King. However, he did not have any personal wealth. Whatever came from taxes and penalties belonged to the Kingdom. He could not use that money for his own food. That money had to be used for the benefit of the people. Rantidev was such a Dharmatma that he went hungry rather than use the people's money for himself.

Whatever money he had of his own was used to feed others. He remained without food for forty eight days. On the forty ninth day he fed a Brahmin who came as an uninvited guest. He gave the water he had to a Chandala. Hungry and thirsty, he folded his hands and prayed to

Bhagwan. 'Prabho! I don't want Swarga or Brahmaloaka. I don't want the eight *siddhi* (supernatural powers) and nine *nidhi* (good qualities).

*Nakaamaaye`aham*

*gatimeeshvaraata*

*paraamashtarddhiyuktaamapunarbhavam vaa.'*

'Then what do you want, Rantidev?'

'I want to live in the hearts of all beings.'

Bhagwan said, 'I am already in the heart of all beings. What will you do there?'

'Maharaj, Your presence doesn't achieve what I want. The jeevas of the world continue to be dukhi. You stay in their hriday as the witness. Please put me in all hridays. You continue to observe; I don't want that You should be dukhi. You remain a drashta, an asanga sakshi. Let the dukha in the hriday of all the beings in the world be borne by me. Let me suffer all their dukha, You remain sukhi, and the beings of this world should also remain sukhi, and I also experience the dukha of all.' This was the steadfastness of Rantidev!

Rantidev is the epitome of dhairya. A person cannot be a Dharmatma unless he has fortitude. A person who adheres to Dharma when he is in comfortable circumstances is not called a Dharmatma. A Dharmatma is one who adheres to Dharma in face of all kinds of adversities. Rantidev is a paragon among Dharmatmas.

Yadu is the epitome of Bhakti. The meaning of the *paraakaashthaa* (peak) of Bhakti is that Yadu was confronted with the command of his father, 'Give me your youth and take my old age.' Now, had Yadu refused to give up his youth because he did not want to miss out on the joys of youth, he would not have been a Dharmatma. To obey the father is greater than bhoga. However, Yadu's reason for refusing was, 'My youth will be used to indulge in pleasure with my mother.' This

shows that his bhakti for his mother was greater than his bhakti for his father.

This is the subtle *gati* (course) of Dharma. Yadu's feeling was a *shre'shtha* (superior; excellent) feeling. This reverence is superior to the rules of instituted Dharma. To obey the father is Dharma, but the reverence and love he felt for his mother is *sne'ha* (unselfish love). The mother is greater than the father. Bhagwan manifests in the form of a mother's *sneha*. Only a mother has the capacity that her blood becomes milk for her baby. This capacity is not given to a father. A mother's body has the capacity to carry her baby in the womb for nine months – no father has this capacity.

Therefore, even if the father is *shreshtha* from the viewpoint of *tyaaga* (giving up his semen to give life to the baby), and from the viewpoint of Dharma, and for providing for his children. It is the mother who is *shreshtha* from the viewpoint of pure love and endurance, and turning her love into the gross substance of milk. Manuji has written:

*Piturdasagunaamaataah gaurave'naatirichyate`.*

From the viewpoint of *gaurava* (venerability) the mother is ten times more venerable than the father.

The fact is that Bhagwan alone is the summit of Bhakti. Bhakti always concludes in Bhagwan. It is not easy for Bhakti to come into the hriday, but if it does come, it seeks out the greatest *aashraya* (refuge), and it reaches Bhagwan.

A strange story is given in this episode. One point is the phrase, *e'ka pataneevrata dharah* – Bhagwan Ramachandra had taken a vow to have only one wife. This is a special phrase in the Bhagwat. Another point about Bhagwan Rama is that the people did upasana of Rama, but Rama did upasana of His people.

Now, among Krishna's ancestors there was a King who is described as the greatest *patnee-bhakta* (bhakta of his wife) ever born! This is a very strange story. It is about Raja Jyamagh who went to war and returned victorious, with a Princess seated next to him on his chariot. When his Maharani saw the Princess, she was furious. 'Oh you deceitful man! Who have you seated on the seat that is rightfully mine?' she cried. Jyamagh was frightened. 'Oh, this is your daughter-in-law,' he blurted. 'I don't even have a son; how can I have a daughter-in-law?' she asked. 'When you get a son we will get him married to this Princess,' he said. The Devtas were pleased when they heard this. Devtas are not pleased when people do a little worship of one Devta for a while, then another Devta for a while. They feel pleased when worshipped with *e'kaagrataa* (single pointed focus). Devtas are present everywhere. It is only when there is *nishthaa* (staunch faith) in our hriday, and our vritti is focused in prayer, that the Devtas are pleased, because nishtha is steadfastness.

The Paramatma is everywhere. So, when the monovritti of a person becomes still – the restlessness of the mana is stilled – the Paramatma within appears in the chitta-vritti.

More Rajas of the Chandra Vansha are described after this. All of them are described as liberated souls, since Bhagwan had made them His ancestors. Even the Rajas who came after Shri Krishna were mukta, because any connection with Bhagwan removes all doshas.

*Om Shantih! Shantih! Shantih!*